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### MISCELLANEOUS.

—341—

#### General Summary.

Blank Shipping Reports, and barren Dawks from the other Presidencies, leave us chiefly dependent on our own resources and on those of our Correspondents, for that abundance and variety of matter with which we stand pledged to furnish our Readers daily, and with which we hope long to be permitted to entertain if not to improve and inform them. We experience the latter effects in our own person daily; indeed it would be impossible to be engaged in the task of preparing mental aliment for others, without being in some degree nourished and strengthened thereby ourselves; and, as we hope and believe that we are every day growing (however imperceptibly) wiser and better, we ought not to despair of effecting those highest objects of every rational man's ambition in others—so that the aid and support, the benefit of the pleasure of our labours may be extended from our own breast, and infused into that of many.

This is at least our desire and our hope, and the conviction of even approaching its accomplishment is one that would yield us a higher pleasure than the favours of crowned heads or the smiles of the most favoured of their dependants.

In our Sheets of to-day, we have collected together such articles as appeared to us most likely to interest our Readers, two of which, the Memoir of the Queen, and the Essay on the Caste of the Hindoos, are, perhaps, worthy a few preliminary observations, before the Reader enters on the Articles themselves.

The name of the Queen of England, which, not many months ago, used to occur in every column of the public Prints, is now become so extremely rare, that to the generality of our readers the Review in another part of our Paper of the Memoirs of her late Majesty, will have all the charms of novelty. The work in question is spoken of with high approbation, and what will give this short notice of it considerable interest, is, that the Reviewer abstains from any animadversion on those topics which were the objects of so much political controversy, and studies to give such extracts only as present something new. There is a pleasure in tracing this calm outline of a life of trouble and vicissitude, now that the storm has subsided, and the individual so long tossed on the waves of misfortune is placed beyond the reach of worldly suffering. The morning of her days, opening with the thoughtless gaiety and sportive innocence of youth, prepossesses the reader in her favor; when she has reached maturity, the cares and perplexities that attend her establishment in the world cannot fail to create an anxiety for her happiness; while the clouds that immediately gather round and darken her future prospects excite our sympathy for a character that may often be regarded as imprudent but not unamiable; and the last sad catastrophe leaves the mind a melancholy impression of the vanity of human life.

This frail woman, who fought against the whole power of the British Government, and on whose destiny the eyes of a great part of mankind were lately fixed, has now become as insignificant and almost forgotten as if she had never been; leaving hardly any permanent trace behind her, but an empty name, and a perpetual proof that at this period of our history the established laws of the land and the enfealties and remonstrances of the great body of the nation could not protect the highest subject of the realm from oppression, if obnoxious to the King. This is perhaps the only fact connected with this woman that will be of any value to the Historian who attempts to trace the progress of our Constitution.

There is another, however, that will never be forgotten by the moralist: the treatment her Majesty experienced from the English Aristocracy at the Coronation. Their indifference generally to the condition of the peasant is always viewed with indulgence; as the prejudices of education and habit necessarily produce this callousness. It would be "easier for a camel to pass thro' the eye of a needle" than for a man educated as a peer from his cradle to believe that a ragged labourer or artisan had the same feelings or the same natural right to happiness as himself. But Queen Caroline was educated as a Princess; she was one of their own caste, and ranked with the highest branch of that caste. Their behaviour, then, at the last public act of the tragedy, when she sued for admittance to behold the Coronation of her husband, which was refused, and the manner in which they exulted over the agonised feelings that soon after destroyed her, was a display of pure and unredeemed cruelty.

The same selfish cruelty it was that banished her from the country; and it was the same that broke her heart. We are told by Mr. Brougham, that "before her going abroad she graciously condescended to court their society; and as long as it suited certain purposes which were not hers—as long as it served interests in which she had no concern—as long as she could be made subservient to the ambitious views of others—she did not court it in vain. But when a change took place, when those interests were to be retained which she had been made the instrument of grasping—when that lust of power and place to which she was doomed to fall a victim (how his words have been verified by subsequent events!) had been satisfied—then in vain did she open her doors to their lordships and their families: then it was that those she had hitherto condescended to court,—and it was no humiliation to court the first society in the world—also abandoned her." Thus was she brought to the grave; and with her dying breath she ordered her earthly remains to be removed from that country from which her living spirit had been banished by the hard-hearted selfishness of the Aristocracy of England.

Few, we imagine, will deny, that the mass of mankind, in every age and country, are liable to be misled by early prejudices, and that when these are strengthened by time and sanctioned by the world, they often form insuperable obstacles to the free exercise of reason.—For instance, after a child has beheld the sun rising and setting every day for several years, and every person with whom he has conversed agrees that the sun so rises and goes down, it requires no ordinary effort of reason for him to believe that this motion is merely apparent, and that it is the earth which he thought so firm and stable, that in reality moves. Place a child of the same age on board a vessel for the first time, and by a deception of the same kind he will see the shores receding behind him; but a very little consideration only will be necessary to convince him that the motion is in the vessel and not in the land. In this case has no pre-established notions to combat; and his free and unfettered reason speedily comes to a just conclusion.

In like manner, some of our readers, from early habits, may have adopted an opinion that there is a peculiar sacredness in the constitution of some particular Church Establishment to which they happen to belong; and as it would be an arduous task to argue with them on such a point, we request their attention to an Article in to-day's Paper from the FRIEND OF INDIA, on the Brahminical Establishment of the Hindoos. When

any Church is established or maintained by Civil authority, through the instrumentality of rewards or punishments, the principle on which the founders proceed, is necessarily this, that certain religious doctrines ought to be upheld by other means than reason; that they ought to stand upon a stronger ground, their advocates being empowered to silence reason if necessary and thus set it at defiance. The persecution of Heresy is founded on this principle; the use of the Inquisition is founded on this principle; the burning of the Protestant Reformers, the prosecution of Deists; the imprisonment of the Carilles, all rest on this basis;—that Divine Truth ought to be maintained and propagated by force. The same principle is also acted upon in the Religion of the Brahmins; for Civil and Religious institutions are so amalgamated with each other and interwoven with the whole frame of Society, that a Religious offence immediately incurs a civil penalty—fine, punishment, or degradation. Those who maintain that certain doctrines ought to be upheld by force, may witness the blessed effects of it in this country, where the great body of the people are thereby “kept in a state of complete ignorance, inaction, and slavery.”

In our days, force is seldom resorted to in the support of religion; but as the two great motives of human action are rewards and punishments, when the Government assigns large revenues for the support of any particular Church, this amounts in effect to the same thing. The true religion ought to reject both, to distinguish it from all false religions, which have invariably had recourse to them. However, Ministers of Established Churches in Christian countries (those of the Church of Rome for instance as well as of the Protestant faith) take no pains to draw this broad line of distinction between themselves and the Brahmins. Like them, they swallow up the substance of the poor; like them they avail themselves of marriages and shradhdhos as a means of harassing the public; for a Dissenter cannot marry without the consent of one of these Episcopal *poramaniks*, nor can an unbeliever be decently gathered to his fathers but the Priest must have his fee. This may be all very right in an English Established Church; but does it differ from the Hindoos in kind, or only in degree? It is admitted that there is a material difference between employing such means in support of the Idolatry of the Hindoos, and employing them to uphold the sublime doctrines of Christianity; but it is for this very reason that we would have the preachers of the True Religion to form as great a contrast as possible with the advocates of Superstition, and reject entirely those means which it is evident may be employed as successfully in the maintenance and propagation of delusion as in the cause of truth.

*Revolution.*—We believe few political axioms rest on a better foundation than this: that a Revolution never can take place in any Country, the Government of which is in any degree adequate to the discharge of the duties which men have a right to expect from Government, and that Revolutions necessarily carry with them their own justification. When justice is well and impartially administered in any Country; when property is secure, and industry not impeded; when the power of trampling on the rest of the community is given to no privileged class, it would be as vain to attempt a Revolution in it, as to attempt to blow down St. Paul's with a common pair of fire-side bellows. It is only when a country abounds with men who have nothing to lose and something to hope for from a change, with men without property and without the means of acquiring it, with men soured by oppression, and burning with the desire to take vengeance on their oppressors, that a Revolution can be at all effected. When men feel themselves comfortable, they are seldom desirous of change. Hence the ease with which the Hanover Family retained possession of the Throne of this Country, notwithstanding the majority of the great landholders, down to the reign of his late MAJESTY, were in the Jacobite interest. Hence the only attempt against that Family originated in a part of the country, namely, the Highlands of Scotland, where the body of the people were totally unacquainted with the very idea of comfort. Hence the strength of the Government of this Country, compared with that of most countries of Europe.

It was happily retorted by an Italian Gentleman that when the political slavery of his country was mentioned, the English and Dutch were also slaves, but in another way. That the English were slaves to their carpets, and the Dutch to their flower-gardens; and that while this was the case, they would always be the most devoted of subjects.

Nothing, therefore, can be more absurd than the perpetual exclamations against the Spanish and French Revolutions in the Ministerial Papers. We are told with regard to Spain of the “evil consequences of breaking up a mighty monarchy.” But who broke up the mighty monarchy? The monarchy was falling to pieces in every direction, Spain itself was in a state of the most complete anarchy, over-run with bands of robbers—her armies unpaid—justice either partially administered, or not administered at all; and the Colonies were all either in a state of independence, or of a revolt certain to end in independence. The old State machine could no longer move, and it became necessary to substitute something in its stead, in order to save the people from the horrors of anarchy.

We have no doubt that we shall be told, by-and-by, that the old Government of Spain was without fault,—quite a model of perfection; and it would not surprise us even to hear the Constitutional Association offering a premium for the best Essay on the merits of the Inquisition, for which CATO, we are sure, would be a ready candidate. The misery of the French peasantry under the old regime, their coarse canvass clothing, their wooden shoes, &c., are now all forgotten; and we are told by the Sage, who has devoted the days and nights (God help him!) of so many years to the files of the MONITEUR, “that France is in a much worse situation now than she was before her Revolution—worse in power, worse in wealth, worse in manners, worse in morals, worse in religion!!!” This is reading to some purpose. We have no doubt he has often heard this from some bigotted old Priest or imbecile Ultra. Fortunately, however, we have such ample materials for establishing what the real state of France before the Revolution was, that the satisfactory refutation of this absurd nonsense can never be a matter of difficulty.

We shall quote the passage from which the above sentence is taken at length, to shew the extremes to which the enemies of improvement will go:—

“Be the fate of Ferdinand what it may, it will excite little regret for himself personally; but the evil consequences of breaking up a mighty monarchy cannot be calculated. We have seen them in France: and it seems we are fated again to behold them in Spain. There are persons who argue that France has obtained from her Revolution more good than suffices to counter-balance the evils she has suffered. Such persons may and ought to look complacently on the present state of Spain, who is in progress toward a similar change. For our part, we distinctly avow our opinion, that France is in a much worse situation now than she was before her Revolution—worse in power—worse in wealth—worse in manners—worse in morals—worse in religion. Could she, by a miracle, be replaced in the situation in which she was immediately before the convocation of the Three Estates in 1789, but with the wisdom acquired by the sufferings which she has since experienced, it would, indeed, be to her a mighty gain. We love, indeed, to believe that the Revolution has profited her best Statesmen, by teaching them what to avoid; but alas! it is clear that this experience has been lost upon the Spaniards. The same, we fear, is to be said of the Portuguese whose Senators have taken as a model of wisdom one of the most stupid and senseless writers, without exception, that England has ever produced. The French National Assembly complimented the notorious TOM PAINE; but PAINE, though grossly ignorant, and impudently regardless of truth, had at least some energy of manner and liveliness of style; JEREMY BENTHAM's writings, on the contrary, are as dull as they are adverse to common sense. It is lamentable, in an age called enlightened, to see men, who direct the destinies of Nations, so utterly destitute of political science, and so incapable of guiding themselves by the accumulated wisdom of ages.”



Saturday, May 25, 1822.

—343—

The abuse of BENTHAM is a matter of course with all these people. He is dull—he is without common sense! Who is he, pray, who presumes to speak in this manner of the author of the *Essay on Legislation*, and the *Essay on Crimes and Punishments*? Even the Quarterly Reviewers, with every disposition to lower BENTHAM, were forced to assign a pre-eminence to him over MONTESQUIEU and all preceding writers on Legislation. Whenever his name has been mentioned, in the House of Commons, it has been coupled with the most respectful praise.—Sir SAMUEL ROMILLY told the House, that he would be mentioned with honour when they would all of them be forgotten in their graves; and Mr. J. W. WARD, even in criticising one of his books, spoke of his general merits in terms little less warm. We are sorry, however, to say, that the compliment paid to the Legislators of the Peninsula is not altogether deserved; for they seem to praise BENTHAM more than they profit by his works.—In their legislation on the subject of commerce, they have preferred “guiding themselves by the accumulated wisdom of ages,” to be found in our Restriction Laws, to following the judicious advice which he gave them.—Their new code seems, by all accounts, to have also quite a sufficiency of “the accumulated wisdom.”—Let us not, therefore, assign to them a merit which is not their due. What cannot be denied them, is the merit of a sincere intention to regenerate and improve their country—a merit which, though it does not blind us to their errors, disposes us, at all events, to forgive them.—*Morning Chronicle*, Dec. 26.

**Convictions at Limerick.**—The number of convictions at Limerick had on Thursday morning, (December 20,) amounted to seven; two prisoners only out of nine being acquitted, and one of them upon an *alibi* somewhat ambiguously attested. Of the unfortunate men found guilty on Tuesday, two, *Fitzgerald* and *Halloran*, had been seized amongst a party of White-boys, who had just fired on a party of Police-men, and killed one of them, of the name of MANNING. They were sentenced by Mr. Justice MOORE to be hanged on Thursday the 20th instant. Two others, *Kiely* and *Kelly*, were convicted of having robbed CHRISTOPHER SPARLING of his arms: they were removed from the bar before sentence passed, and, not having been charged with shedding blood, may perhaps be considered fit objects of the Royal mercy. *Timothy Shea* was found guilty on the 19th under the White-boy act, of appearing in arms at night, and carrying off horses. *Daniel Master* was convicted, not capitally, of appearing in an unlawful assembly. As for those of the wretched culprits who have had a share in offering bodily violence, or in destroying human life, no mistake could be more mischievous than that of extending to them the smallest exercise of forbearance or compassion. The cruel propensities of the lower Irish, which prompt them to acts of the most barbarous vengeance against individuals, are probably not susceptible of any more immediate and effectual check, than what would be furnished by a careful discrimination on the part of Government, between crimes attended with personal outrage, and all others, no matter of what description, where that terrible ingredient was wanting. If this line be drawn by the dispensers of public justice,—we mean not merely that murder, or even less violence, should be invariably punished with death, but, what is of equal importance, that midnight assemblies, robberies of arms, depredations upon property, however unjustifiable, if unaccompanied by any cruel outrage, should be made the objects of some inferior punishment—the consequence, as it appears to us, will be, that although the minor class of crimes may be of somewhat longer duration, the sum total, both of crime and suffering, will be much diminished, and the worst and most frightful passions which now disfigure the face of Ireland will be gradually worn out and subdued. To the report which we present of the judicial proceeding at Limerick before the Special Commission, it would give us great pleasure could we add an assurance that there yet appeared any sensible abatement in the course of wickedness which that tribunal was instituted to repress. But the series of crimes goes on as yet unbroken. Close to Limerick, in open day, while *Macnamara* and *Molony*, since executed, were on their trial for the murder of Mrs. TORRANCE, another shocking murder was

perpetrated—the murderer escaping with the bloody instrument of death in his hand, and under the eyes of a number of the peasantry! This, as will be seen from our Irish extracts, is but the introduction to a list of outrages, all more or less distinguished by circumstances of dismay and horror. How are these fearful spectacles to be explained! By what dismal process have the hearts of this whole people been so inveterately poisoned? It may be gathered from the statement of the SOLICITOR-GENERAL, that the laws enacted for the expulsion or mitigation of the malady, though long in force, have entirely failed of their purpose.

**Holy Alliance.**—It may not be unnatural in the AUSTRIAN OBSERVER, as a regular instrument of the Holy Alliance, to exaggerate or even distort those untoward occurrences which may be considered incidental to every country, which, like Spain, is toiling on to the establishment of rational liberty and equal law. It is true, and it is a source of regret to every honest mind, but not of astonishment, and far less of despair, that more or less of danger and of suffering must be the price which nations long enslaved have to pay for the acquisition of their liberty, and it is a good well worthy of the highest price. Spain, it is possible, though we trust she will be spared it, may have to undergo the common destiny; and of her we affirm, that if she resist bravely the bondage which her old task-masters seem meditating again to impose upon her, she need not grudge, nor need her officious neighbours deprecate, the life or treasure which victory in such a cause may demand. It is very well, we have said, for the official organs of the Holy Alliance to make topics of reproach out of news of daily fabrication; but it is not so pardonable in French Papers to adopt and circulate such misrepresentations. In the Journals of a free country, or of one pretending to be free, it is treason to the cause of liberty to take part on all occasions with the declared advocates of civil and religious despotism, in whatever question concerns the affairs of the Spaniards. The French papers have indulged themselves in assertions of a widely extended plot in Spain, to efface every vestige of kingly government, and to declare the country a republic. Now we do not believe that any such design, equally absurd and criminal, is entertained by any considerable body of the population of Spain; but we have all along anticipated a series of plots against the Spanish Constitution, by those whose tyranny that Constitution overturned; nor can it be denied that in more than one instance the vehemence exhibited against the Court has been provoked by schemes most unfriendly to the dearest interests of the Constitution and of the Spanish people.—*Times*, Dec. 25.

**Constantinople.**—Advices from Constantinople to the 19th of Nov. were received yesterday by way of Odessa. They mention circumstances which, if correctly stated, evince a determination on the part of the Divan to force Russia into hostilities. The two Princes (brothers) of the house of Callimachi, who formerly governed in Walachia, but who were banished, early in the contest, into one of the Asiatic provinces, have, it is said, both been decapitated by order of the Porte, and their heads sent to Constantinople. It is also mentioned, as another instance of the disposition of the Porte to provoke Russia, that the body of a Greek of some consequence was one morning discovered, beheaded, lying before the door of the interpreter to the Russian embassy. Considering the present situation of Turkey, it is difficult to assign any colour of probability to these events; yet they are unhesitatingly affirmed in the letter of an English merchant, addressed to a commercial house at Odessa; and the plea of “Greek authority” cannot therefore, as it has frequently, be brought forward to impugn the statement. In the midst of this apparent defiance to Russia, the affairs of Turkey, from other causes, were allowed to be in a state of great embarrassment: the successes of the Greeks and the advance of the Persians, which were known at Constantinople, had produced confusion and alarm in the councils of the Divan. No mention is made of any intended sailing of the Turkish fleet: and the return of their squadron, without striking any decisive blow, had, it was conceived, left the Archipelago free to the Greeks.

**Gibraltar.**—Advices from Gibraltar to the 4th of Dec. arrived yesterday. The Cadiz papers last received at Gibraltar contain four memorials, or letters, from Don Manuel Francisco Jauragui to the Permanent Deputation of the Cortes, the Secretaries of State for the War and Home Departments, and his Catholic Majesty, bitterly complaining of a circular from the War-office to the commandants of battalions of the line in the province of Cadiz, enjoining them to redouble their vigilance and exertions for the maintenance of subordination in the corps under their respective command, and the enforcing of respect and obedience to the authorities sent by his Majesty to that province, and farther holding them responsible for the least disobedience or disorderly proceedings of their officers or men. Such a royal order Don Manuel scarcely thinks it possible for the most stupid despot to have issued; and he conceives it to be highly invidious, and to teem with principles of division and anarchy. But what seems particularly to have given offence to Don Manuel, and to be the chief ground of his loud and repeated demands of satisfaction is, that the Minister should have addressed the order to the commandants of battalions themselves, and transmitted them through the channel of the Baron Andilla, probably thinking his being appointed Commandant-General of the province sufficiently warranted his doing so, without recurring to the officer who held the situation *ad interim*. In his opinion, Don Manuel does not at all concur, as the Baron had not been acknowledged in the province, and he accordingly considers himself to have been grossly insulted, and but ill-requited for essential services he has done to the King and country ever since 1814, and for his having so materially contributed of late to the maintenance of order in the province committed to his care. As a proof of his disinterestedness, however, and that he is not actuated by the wish to retain the command, he offers to give it up to a man worthy of the province by his constitutional principles, the moment the King shall have dismissed the present Administration; after which he will gladly consent to being brought to trial, made to answer for the occurrences in Cadiz, and punished as may be awarded by the laws, if any error has been committed.—*Times*, Dec. 25.

**Ceuta, Nov. 19.**—On the 7th of this month, a grand salute of artillery was heard towards Tetuan, which continued the whole evening, and the Moors being asked the reason, said that Muley Aabed Selin, nephew of Muley Zied, had entered Tetuan with a division of infantry of his uncle's army, who with the rest of the army, was at that time at Benjaseem. On the 11th we heard another salute of twenty-two guns, and we learned that a division of cavalry of Zied's army having approached, as soon as the inhabitants of Tetuan perceived them, they saluted them with a discharge of artillery. We have not been able to learn the number of this division, nor who commands it; but we know that a body of troops of all arms has just been formed, which Zied places under the command of his nephew, Muley Aabed Selin. It seems that the 1,000 men with whom Muley Soliman entered Tangier have returned to their homes, and that Ali has marched with his troops towards the west but it is not known for what purpose. According to those accounts, the moment is at hand when the fate of the uncle and nephew will be decided.

**Impostors.**—The shaking palsy is a frequent plea on the part of an idle beggar, and is always suspicious, especially where the person appears to be otherwise in an ordinary state of vigour. This ingenious order, however, understands the art of mimicking wretchedness too well not to have the details of their appearance in some degree of keeping. A man of the name of Drake, in the Royal African Corps, assumed an appearance of total insensibility, under which he resisted every sort of treatment. At the end of several months he was removed to Hilsen Hospital, in a state of apparent natural sleep. At this time, an attempt being made to open his mouth forcibly, the temporal muscles were thrown into violent action, and the jaw remained firmly closed. He resisted even the shower-bath and also electricity; but on a proposal being uttered in his hearing, to apply red hot iron, his pulse rose; and on preparations be-

ing made to remove him to Bethlehem Hospital, an amendment began to appear immediately. People often affect blindness: and it must appear very simple to ascertain the truth by examination of the eye, or by placing the individual in circumstances of danger. Mahon records the case of a conscript, who baffled every attempt to find him out. He was even placed on the margin of a river, and desired to go forward, which he did, and fell into the stream. Boats, however, were provided to pick him up, and no doubt he was aware of this. He afterwards acknowledged the imposture, upon receiving his discharge.—*Smith's Principles of Forensic Medicine*.

**Scientific Voyages.**—The Russian Government pursues its system of Scientific Voyages with the most laudable perseverance. The *APOLINAR* frigate is now at Portsmouth, shipping necessaries for a voyage in the North Pacific, to follow up the interesting discoveries of Kotzebue, of which a translation has recently appeared. She proceeds to Kamschatka.

**Cure of Hydrophobia.**—The *GAZETTE DE SANTE* (Gazette of Health) a medical journal, published in Paris, contains the following article:—

"M. Marochetti, Surgeon of the Hospital at Moscow, being in the Ukraine, in 1813, was requested to give assistance to 15 persons who had received the bite of mad dog. A deputation of aged men waited upon him, and intreated he would administer help to the unfortunate persons, through a peasant, who during several years had acquired great reputation for curing hydrophobia. M. Marochetti consented upon certain conditions. The country Doctor then administered to 14 of the persons confided to him in a peculiar way. The 15th, a young girl of 16, was treated in the ordinary manner, for the purpose of proving the effect of both modes of treatment. To each of the 14 he gave daily one pound and a half of the decoction of the buds of yellow broom flowers, and he examined twice a day under the tongue, the place where, according to his statement, little swellings are formed, containing the virus of madness. These swellings rose the third or ninth day, and were seen by M. Marochetti. Very soon after they appeared they were touched with a sharp red hot needle, after which the patient gargled the part with the decoction of broom. The result of this treatment was that the 14 patients were cured in six weeks, whilst the young girl, treated differently, died on the seventh day in convulsions of madness. Three years after M. Marochetti paid a visit to the 14 persons, and they were all doing well. The same physician being at Padolia, in 1818, had a new opportunity of confirming this interesting discovery. The happy result of this mode of treatment was the same with reference to 26 persons, who had been all bitten by a mad dog."

**Servants out of Place.**—A curious circumstance, shewing the great number of female servants out of place, occurred lately in England. A lady had advertised for a cook and housemaid, and, with the permission of Mrs. Applebey, a widow who keeps a hosier's shop in Parliament Street, had directed them to apply there between the hours of eleven and one; at eleven o'clock no less than 49 females met together in Mrs. Applebey's shop, and by twelve o'clock the number amounted to 105! The shop, the steps of the door, and the pavement, were filled by these females. A constable was sent for to protect Mrs. Applebey's property in her shop, and to disperse them. The lady was there according to appointment, but was so perplexed by the number of applicants that she could not engage any of them.

**Coast Blockade.**—It is reported that Government have it in contemplation to abandon the Coast Blockade of England and Ireland, for the prevention of smuggling, in consequence of the enormous expence of that establishment. The expence of the Severn, and the various establishments connected with that ship alone, are said to amount to upwards of £100,000 annually. A much larger number of revenue cutters than hitherto will be put into active service, in lieu of the Coast Blockade.



## LITERATURE

—345—

## Memoirs of the Queen.

FROM THE LITERARY GAZETTE, DECEMBER 29, 1821.

*Memoirs of Her Majesty Queen Caroline Amelia Elizabeth, Consort of George IV. King of Great Britain By John Wilks, Jun. 8vo. 2 vols. Sherwood, Neely, and Jones.*

What means the author has possessed for obtaining accurate and authentic information on the important subject of his work, we know not.\* That he has diligently employed himself on the materials he has been able to procure is apparent; and upon the whole, we think that his natural partialities and prejudices have not betrayed him into marked violence nor wilful misrepresentation. This sort of negative praise is as much as could be expected by such a performance; since none but a partisan would have undertaken the task, and it is much to find a partisan, in these days, allowing any thing like truth or fairness to mingle with his statements.

Our abstinence in the *Literary Gazette* from every approach to political controversy will guide our readers to the view which we inclined to take of Mr. Wilks's volumes. To re-open the cicatrices of a bleeding country, or fan the smothered embers of internal dissension, are not offices consistent with our sense of right; and that we shall say therefore on the point most prominent in the memoirs of Queen Caroline—the question of her guilt or innocence—is that as it has been answered before an eternal judge, to that omniscient tribunal we submit in reverential silence its final Judgment. Indeed this portion of the book would repay our analysis with the least possible share of novelty, for not only all the facts but all the reasoning which could be founded upon them have been passed upon the public understanding in a thousand ways, and with most persevering industry.

It will, we trust, be more agreeable to our readers, that we exemplify the biography of the Queen by selecting from the author's narrative such accounts as appear to be most original, and to relate to circumstances of interest and importance.

The history begins at the beginning in regular form, and presents us with the annals of her Majesty's ancestors, from Ernest the Confessor in 1497, even to our own times. We then come to her own early life, respecting which several curious if entirely credible particulars are detailed. She is represented as the favourite child of her father, and as having at a very early age indicated great wit and talents. The following is an instance:—

"On one occasion, when she was about twelve years of age, her father requested the famous Mirabeau to make some lines, upon time and space; Caroline was present, and instantly exclaimed, '*L'espace se trouve dans la bouche de Madame—et le temps dans sa visage*;' applying it to an old and very ugly lady of the Court. Her father publicly reproved her, and desired her to make an apology; she refused to do so, and he sent her out of the room. On another occasion when reproached by a phlegmatic Courtier for the gaiety of her manners and her heedlessness as to the future, she exclaimed in German, '*Gone is gone, Sir; that which is gone will never return,—and that which is to come, will come of itself*.'"

She is further painted as possessing a very inquisitive and decided character—

"On every topic, however comparatively important which presented itself to her attention, she claimed the privilege of forming her own opinion; and it was often said by her, 'that a person who does not form an opinion of his own, but suffers himself to be guided by that of others, is like a piece of barren ground which will not bear a single blade of grass.' When but a child, her mind adopted this maxim, and the opinions of her tutor she therefore received only to investigate them. 'And pray, Madam,' she inquired one day of Lady de Bode (her Governess,) 'can you tell me why you are wicked?' 'Because an evil spirit impels me to do that which is wrong' was the reply. But why do you suffer yourself to be impelled?' rejoined the Princess. 'Because I cannot overcome my bad nature.' 'Oh you cannot,' exclaimed Caroline; 'well then, if you cannot, you are only like a piece of clay; and so, Madam, I do not think it is very wicked in you merely to be moulded.' The Governess attempted an explanation; but it was to no purpose; and the Princess walked away, exclaiming, in German, '*We are all very bad, very bad, but were so created*.'"

Her Majesty's biographer goes on to show that in her youth she hated the restraints of Court-etiquette; was fond of popularity and of children ("subsequently the occasion of consequences the most serious") and acting on her own opinions was not prone to defer much to the opinions of others. He adds,—

\* A letter has appeared in the Newspapers from Mr. Vizzard, the late Queen's Solicitor, denying that her confidential advisers or lawyers had lent him any assistance.

"The Court of the Duke of Brunswick cannot justly be said to have been licentious, but yet it was gay. Love was, unquestionably, the ruling passion; and that love was ardent and daring, but it was not profligate or vicious. It has indeed been said, that the Princess was educated in vice: nothing can be more untrue. The great variety of characters which composed the Court of the Duke of Brunswick, and of the visitors who were constantly entertained by his munificent and generous spirit, necessarily entailed those evils which are attended on promiscuous friendship. Thus the old veteran and the young warrior, the courtier and the politician, the man of loose or of dignified conduct there associated, and the Princess was introduced into the society of all. At the age of seventeen, her heart became impressed with the sentiments of love. To a German Prince, who was an officer of distinguished merit and reputation, she became attached, and that attachment was mutually received. For him she unquestionably cherished an affection the most sincere, but it was that of the heart and not of the passions."

"The real history of the attachment of the Princess of Brunswick to the German Soldier is now known to but three or four individuals, and two of them are resident on the Continent. The individual who she so loved, was valiant, honourable, intelligent, amiable, and of good family; but a marriage with him was opposed by her mother, not only from views dictated by state policy, but also by family pride and prudence. Their mutual affection was long concealed; and during his absence from Brunswick, a correspondence was occasionally maintained, which tended to increase their regard. Her father, on ascertaining its existence, was displeased and disappointed, and, urged by her mother, peremptorily refused his acquiescence to the proposed marriage. Her entreaties were unavailing, and her threats disregarded; the German Prince and officer was banished from the Court, and her heart never ceased to feel the melancholy and overwhelming disappointment. Her alleged flight with him is wholly untrue; though probably, even for that measure, her ardent love would have found excuses, if it could have been with propriety accomplished. Her affection for her father was the chief preventive to such a proceeding, or to the consummation of a love which was as pure as it was permanent. It must here be admitted, that the disappointment which her heart experienced in her compelled renunciation of the German warrior, unhappily affected her situation and circumstances during the whole of her future life, and was one cause of that unhappiness which she subsequently endured. He died in battle, and his death occasioned the most acute distress to the heart of the Princess.

"Soon after the termination of her friendship with the German Prince, the Duke of Brunswick felt particularly desirous that his daughter should be united to the present King of Prussia. For some time he had visited at the Court of her father when a young man, and had interested him by his manners, his conduct, and his accomplishments; but the Princess peremptorily refused, and her mother was not very anxious on the subject. Her father yielded to her determination, and her mother now secretly entertained hopes that the Prince of Wales might become the husband of her daughter."

This union was prosecuted in 1794, and consummated in 1795. Of the former period Mr. Wilks states,

"In the commencement of the year 1794, after many previous intimations on the subject, the Duke of Brunswick received from his Majesty King George III. formal proposals for a marriage between the Prince of Wales and the Princess Caroline. On this receipt, the Duke immediately consulted his daughter, and her mother did not strive to conceal her happiness and delight. The Princess received the intelligence with composure amounting to indifference. That the proposed union was one by which her family would be elevated, and by which her own happiness might be improved she admitted, but her heart was of course unmoved by the prospect. Her consent she did not withhold, because although she had heard of the follies of the Prince, she had also heard of his virtues;—and his generosity and sensibility had been greatly extolled. Yet there it must be admitted, that the Princess neither did nor could love her future husband. Her affections had not been alienated from the German Prince, although their manifestation had been prevented, and indeed the precise state of her mind cannot be better explained than in her own words.

"In a letter written to a friend, dated 28th November 1794, she thus expressed herself:—

"You are aware, my friend, of my destiny. I am about entering into a matrimonial alliance with my first cousin, George Prince of Wales. His generosity I regard, and his letters bespeak a mind well cultivated and refined. My uncle is a good man, and I love him very much; but I feel that I shall never be inexpressibly happy. Estranged from my connexions, my associations, my friends, all that I held dear and valuable, I am about entering on a permanent connexion. I fear for the consequences. Yet I esteem and respect my intended husband, and I hope for great kindness and attention. But, ah me! I say sometimes, I cannot now love him with ardour. I am indifferent to my marriage, but not averse to it; I think I shall be happy, but I fear my joy

will not be enthusiastic. The man of my choice I am debarred from possessing, and I resign myself to my destiny, I am attentively studying the English language; I am acquainted with it, but I wish to speak it with fluency. I shall strive to render my husband happy, and to interest him in my favour, since the Fates will have it that I am to be PRINCESS OF WALES.\*

One would suppose that Mr. Wilks wrote in, or rather translated badly from German, for he observes, on this letter,

"Her precise feelings she did not hesitate to conceal from her mother, and the latter was surprised and almost offended."

By "not to conceal" we surmise he means the reverse, viz. that she openly avowed; but the style is throughout exceedingly faulty and defective in expressing what the writer desires to be understood.†

The Princess, disposed as above recorded, arrived in England; and Mr. Wilks describes this important era of her life in the following manner:—

"Before three o'clock she alighted at St. James's and was introduced into the apartments prepared for the reception. On entering the Palace, the Prince of Wales appeared agitated; but on being introduced to her, he immediately saluted her. After dining together, at the hour of five, the Prince and Princess were visited by the King, Queen, and Princesses, Duke of Clarence, Duke of Gloucester, Prince William and Princess Sophia, and continued with them for three hours. The King was as particularly affable and kind to his intended daughter; but the Queen evinced little pleasure, made but few inquiries, and manifested feelings much opposed in character to those of the King. The Prince of Wales was not only polite and affable to the Princess, but paid her many compliments: expressed his happiness and confidence in the prospect of an union with her, and his surprise at the fluency with which she conversed in English. At eleven o'clock, the Prince of Wales retired, and the Princess was then left under the care of Mrs. Aston.

"Lady Jersey, who had been present during the greatest part of the interview, and who had appeared displeased by the attention which the Prince of Wales had paid to his destined wife, now also retired, determined to avail herself of the period which would elapse prior to a second interview between the illustrious personages, to represent to the Prince in false and unmerited language, the character of her royal mistress.—To Lady Jersey, the Princess of Brunswick had certainly most incautiously and unwisely stated her attachment to a German Prince; and Lady Jersey stated, that the Princess said 'she was persuaded that she loved one little finger of that individual far better than she should love the whole person of the Prince of Wales.' Her late Majesty denied the accuracy of the statement, but yet admitted that she had imprudently referred to a former attachment. Lady Jersey, on the succeeding day, apprised the Prince of Wales of that attachment, assured him that his intended consort had made the above declaration: found fault with her person and her manners, predicted that the marriage, if consummated, would be unfortunate, and inveighed against the King for promoting the intended union. Part of this statement was subsequently admitted by Lady Jersey; and what was not so admitted, was stated by her late Majesty, on the highest authority, to have taken place.

"The effects of her efforts were immediate and baneful; on the next day, when the Prince of Wales visited St. James's, he was cool, reserved in his manners, and manifested, if not an aversion to the Princess of Brunswick, at least a considerable alteration in his conduct. Queen Charlotte has been accused of being the individual who effected, or contributed to effect such alteration,—but the statement is erroneous. The malicious and artful Lady Jersey was the principal, if not the sole cause.

Threedays after, the marriage ceremony took place; and our author winds up the chapter with these remarks:—

"If Lady Jersey had not, with a perfidy only equalled by her hardness, stepped forward to prevent the possibility of happiness to the illustrious individuals, although they might not ever have been models of conjugal attachment, yet it is more than probable that at least in peace and harmony the Prince and Princess of Wales would have passed their

\* This letter was written in German, and was addressed to a German lady, residing for a short time in England.—She is (as the author sagaciously adds) now advanced in years.

† For example, in declaring himself, he says, "Whenever his own sentiments are expressed, they are always the genuine convictions of a mind which scorns to varnish falsehood, or impose upon others what he does not himself believe. He has been solicitous to abstain from all unnecessary censure and angry feeling from a full persuasion that if the facts now submitted to the judgment of the public, do not themselves produce conviction, no intemperate warmth on the part of the writer can give them effect." This is a sad jumble of language; and has too many parallels in these Memoirs.—Ed.

days. It is indeed admitted that the Princess was not in a state of mind most favourable to marriage; and it will hereafter be developed that the feelings and situation of the Prince were not more adapted to his projected union; but just in the same proportion as they were mutually unprepared and unfitted, that was malice, which studied by treachery and by falsehood to render the happiness consequent on that union, not merely problematical but impossible.

"To that period, and to such conduct, then, may be traced the subsequent dissatisfaction and misery which resulted from this marriage, and which tended to involve the parties, the Royal Family, and the nation, in feuds which have not yet subsided; and which have been attended with evils that will ever remain as blots on the page of English History and as rallying points for party feeling and political spleen.

"Let it however be remembered, that to the imprudence, the unjustifiable ingenuousness, and the love of independence of the Princess, may be partially attributed the evils which ensued; since to Lady Jersey, who was to her a stranger, and an inferior, she should not have developed feelings which she ought from every one to have concealed, and thus roused into action the dormant evil passions and principles of that celebrated traducer."

It is extraordinary, that long after the Princess's hatred of Lady Jersey is painted as being inveterate and openly declared, we still find her the depository of her dearest secrets, the *confidante* to whom she entrusted sentiments most baneful to her happiness.\* This is a mystery which we cannot fathom. The early life of the Prince is here intercalated; and we return, in a new chapter, to the old subject. Her Majesty declared,

"That Geo. III. had informed her that the late Duke of Gloucester, in a conversation, positively stated, 'that an arrangement was made with Lord Carlisle, to give up Lady Jersey to the Prince,—that this was agreed to at Rochester when Lady Jersey first set out to meet the Princess of Wales; and, that there was an understanding, that she should be always the object of his affections.' This (says Mr. W.) was the statement of her Majesty. The Duke of Gloucester is dead, and the direct method of ascertaining its accuracy cannot, therefore, be resorted to. But his son survives him, and to him applications have been made. He has stated, 'that the full and perfect conviction on his Royal Highness's mind is, that his father never was party to such a conversation.' But the conviction of his mind only amounts to an opinion, however well founded, and an opinion cannot be opposed to a direct and positive declaration. If that declaration was *untrue*, then the moral weight of all her late Majesty's declarations would be destroyed; but, before her testimony should be wholly rejected, it would be absolutely necessary to prove that she was not worthy of credit. That the conversation did take place ought not, therefore, to be denied, even if it should be questioned. He continues, 'The marriage of the Prince and Princess of Wales had not occurred many days, when the latter was informed, that Lady Jersey had been on terms of intimacy with the Prince—that she had endeavoured to poison his mind against her, by false and injurious statements,—and 'that Lady J. was the real wife, and the Princess of Wales only the nominal one.' Every day demonstrated to her that such information was correct, and she avowed to the Prince the dislike she entertained to her Ladyship. That avowal he received with considerable displeasure, and professed for the individual the most sincere friendship. But a few words of mutual explanation at that time reconciled the difference.

"At length, the conduct of Lady Jersey became more marked—she did not conceal her aversion for the Princess—she endeavoured as much as possible to obtain the private society of the Prince—and discord and misery appeared fast approaching. The first quarrel which occurred between these illustrious individuals took place one day when, on conversing on the subject, she declared her intention of refusing to dine with Lady Jersey when the Prince was not present; and also at any time to converse with her. The Prince insisted on a different line of conduct. He required her to treat Lady J. "as his friend"—to dine with her at all times—and to converse with her as with the rest of her Ladies. She refused so to act; and in language fervent, and in an animated tone, inveighed against the character of Lady J. and required her dismissal. The Prince on his part refused to accede to the wishes of the Princess, and he left her at Carlton House some time, angry at her refusal and her conduct."

The story of the Brighton letters is told at length; and the Douglass charges, and other public transactions, which we need not repeat, now occupying every page, and no new light is thrown upon them. All these

\* We are told, "The Princess of Wales, on the other hand, was perhaps nearly equally faulty. She studied not to conceal her resentment and dislike. She paid a marked deference to the King and Queen: the former she caressed as her father, whilst the latter she received with stiffness and Court etiquette. Nor did she stop here; for the conduct of her Majesty she denounced to Lady Jersey, and her denunciations were repeated to the Queen."



matters we pass, and indeed have nearly come to the close of our review. The rejection of the Orange match is thus mentioned:—

"The Princess of Wales was particularly averse to the marriage of her daughter with the Prince of Orange, because she thought the Princess Charlotte would be obliged to reside abroad; and her daughters' dislike strengthened her objection to their union.

"The dislike arose chiefly, it is believed, in consequence of the Prince of Orange having, in conversation with the Princess Charlotte, intimated to her that when she became Princess of Orange, though she would be allowed to visit her Royal mother, her mother should never enter the House of Orange. 'Then,' said the Princess Charlotte, rising indignantly from her chair, 'never will the Princess Charlotte of Wales be the wife of the Prince of Orange;' and the proposed union was consequently broken off."

The Queen's travels abroad, her return to England, and all the results, are too recent to furnish eligible extracts; and we have only to advance to Mr. Wilks's recital of the final catastrophe. He has particularized all the proceedings relative to the coronation claim, and continues—

"Thus baffled and defeated, it was hoped by her friends that she would here rest, and that she would not carry her threats into execution. If her object was solely personal, she had done every thing which was necessary and proper. She had submitted her case to a tribunal—she had acknowledged its competency—she had there, by Counsel, been heard in support of her claim—and it was disallowed. Being so disallowed, a protest was perhaps unnecessary, but at any rate a protest was all that could possibly be required: and her personal attendance at the Cathedral on the day of Coronation, was censured by all parties throughout the nation. If, as she stated, she only resorted to those measures, that posterity might not accuse her of having willingly sacrificed the rights of Queen Consorts, then by the appeal she had made to the King—to the Counsel—to the nation—and finally by the foregoing protest, she had done every thing that was necessary to give form and substance to her objections, and to rescue her character from the possibility of having the charges brought against her, which she apprehended.

"But the Queen determined on personally attending at Westminster Abbey to claim admission. Some of her friends dissuaded her from the proceeding, but heedless of their advice, she resolved not to relinquish her project. For her character—her feelings—her comfort, and indeed her life—it would have been well if their advice she had followed, since it cannot be doubted but that it ultimately occasioned her death.

"The morning of the 19th at length arrived. The preparations for the Coronation of the King were completed. Multitudes attended to witness it, and the pageant was splendid and attractive; but it was only a pageant, and the enormous sums which were expended in its production, rendered the measure generally obnoxious. Yet it would be improper not to admit that by multitudes it was viewed with delight, and that the higher classes of society were much interested by the spectacle."

"The treatment her Majesty received on the morning of this day, was to her a most severe trial, but yet she studied to conceal her feelings. When she returned from the Abbey, she sent for some friends to visit her, and she appeared to be in excellent spirits; she related to them the refusals she had met with, and said, 'the people did all they could.' Mr. Brougham called upon her whilst she was breakfasting, and she amused her party by relating anecdotes. She said, 'she had put on her jewels to demonstrate to the people that she had not sold them,' and when she was complimented for her courage in facing so many dangers, she replied, 'I never was afraid of any thing in my life: I do not know what fear is; I do not wish to die, but when the moment comes I shall not fear it.'

"Yet though she thus feigned to be the gayest of the party during the greater part of the morning, it was evident to her intimate friends, that the transactions of that day had tended more completely to subdue her natural heroism and magnanimity, than any other occurrences which had hitherto taken place, and that the smile of satisfaction was only adopted as a veil to hide from observation her real mortification and unhappiness. She felt that she was only nominally a Queen, and that after all the efforts which had been made by herself and others, to effect her recognition in that capacity, and the preservation of her rights, all their efforts had proved abortive, and she was nearly as much degraded as if the Bill of Pains and Penalties had passed both Houses of the Legislature.

"On the 30th of July, her Majesty attended at Drury Lane Theatre. Whilst there, she was much indisposed; but could not be persuaded to retire, till the performance was over: Her mind had not recovered from the extreme disappointment and vexation which she had so lately sus-

tained; and although on the following day she was somewhat better, she was too agitated completely to recover."

The consequences are known:—her death, her funeral, and all other connected events, are circumstantially detailed by the author, interspersed with his own opinions, which are strongly Whiggish, and animadversions which are at least as free and ex-cathedra as they are judicious and modest.

An Appendix of the documents for the Queen's defence, which arrived after her trial had terminated, is a valuable addition to the work, which may be recommended on the whole as an ill-written but full collection of the facts of the late Queen's life.

## Royal Academy.

### SPEECH OF SIR THOMAS LAWRENCE, ON OPENING THE ROYAL ACADEMY, ON THE 11TH OF DECEMBER, 1821.

GENTLEMEN—I congratulate you on the decided improvement of one of the Schools of Art (the Life Academy), and the general alacrity displayed in all. A spirit of emulation so useful in all professions, is most particularly essential to the perfection of art. I caution you, gentlemen, against too great a reliance on that genius with which Nature has gifted you; it is by perseverance alone, and not by natural talent, that you will be enabled to surmount the difficulties of art—those difficulties which enhance and give superiority to our profession over all others. While I congratulate you that the Life Academy has this year retrieved its character, I cannot omit still to enforce the necessity of a constant attention to correctness and purity of drawing; and this, too, in the most minute and apparently insignificant parts, as well as in the general contour of the whole. The works of antiquity should never be absent from your memories; let no one depend upon the correctness of his eye for fidelity of representation, without having first formed his ideas of beauty from these; for a knowledge of beauty is essential to that of truth. The gentlemen who are candidates in historical painting, I would earnestly advise, when inventing their compositions, not to be led away by an attention only to a play of line and an harmonious adjustment of parts, but to let truth, nature, and simplicity be their guide. It is well known that the happiness of life is often lost by an inattention to known and vulgar truths; and in the same manner are the beauties of art missed by overlooking those simple and affecting incidents which nature presents to us every day. When inventing, Gentlemen, I would advise you not to follow this or that great master, but to consider your subject as it would have taken place in reality; rendering every thing subordinate to expression, for it is by expression alone we can touch the heart. "He who would make us feel, must feel himself," says a high authority, and the experience of every day justifies the truth of the assertion. To attain the powers of expression, I would recommend to you to make it your constant pursuit every day and every hour of your lives ever to concentrate your thoughts, towards that point; for whatever tends to fix and concentrate our thoughts, elevates us as thinking beings. Leonardo da Vinci, Raphael, Dominichino and Rembrandt, are the four greatest masters of expression, and from the sketches of these in existence, it is evident that they made expression the primary and constant object of their studies. The first designs of Leonardo for all his works (excepting those upon fortification and the mathematics) are highly finished drawings of expression. For the characters and expression in his "Last Supper" he appears all his lifetime to have been searching through nature. Raphael seemed to have formed in his mind the whole of his intended work before putting a line upon paper, and all was regulated by expression. Dominichino thought no line worthy of the painter that the mind did not draw before the hand. The portfolio of Rembrandt is like the page of Shakespeare, every drawing is in itself a drama—the passions speak for themselves: composition, colour, arrangement of light and shade—all are lost in the power of expression. It is this, and this alone, that entitles our works to situations in the galleries of Monarchs, and by the side of the great efforts of genius of different ages.—*Courier, Dec. 14.*

At an assize, in the west of England, Serjeant Davy, a limb of the law, famous for brow-beating witnesses, had occasion to examine an old woman, in a cause where her faculties of recollection were highly serviceable to her friend, but quite opposed to the interest of the Serjeant's client. "I can remember—" said the old woman.—"Remember," interrupted the lawyer, "why I suppose you can remember every thing for, and nothing against a friend who pays you so generously." "I have no reason to complain of my memory, for I can remember, though it is, God help me, two and twenty years ago, that you yourself was a broken druggist at Exeter, was the matron's sarcastic retort. "My learned brother," unable to muster a reply, after menacingly agitating his tails, and hastily adjusting his bibs, resumed his seat, silent and chop-fallen!

Address.

TO THE ALABASTER SARCOPHAGUS LATELY DEPOSITED  
IN THE BRITISH MUSEUM.

Though Alabaster relie! while I hold  
My hand upon thy sculptured margin thrown,  
Let me recal the scenes thou couldst unfold,  
Mightst thou relate the changes thou hast known;  
For thou wert primitive in thy formation,  
Launch'd from th' Almighty's hand at the Creation,

Yes—Thou wert present when the stars and skies  
And worlds unnumber'd roll'd into their places;  
When God from chaos bade the spheres arise,  
And fix'd the blazing sun upon its basis,  
And with his finger on the bounds of space  
Mark'd out each planet's everlasting race.

How many thousand ages from thy birth  
Thou sleepest in darkness, it were vain to ask,  
Till Egypt's sons upheaved thee from the earth,  
And year by year pursued their patient task;  
Till thou wert carved and decorated thus,  
Worthy to be a King's Sarcophagus.

What time Elijah to the skies ascended,  
Or David reigned in holy Palestine,  
Some ancient Theban Monarch was extended  
Beneath the lid of this emblazon'd shrine,  
And to that subterraneous palace borne  
Which toiling ages in the rock had worn.

Thebes from her hundred portals fill'd the plain,  
To see the car on which thou wert upheld;  
What funeral pomps extended in thy train!  
What banners waved, what mighty music swell'd  
As armies, priests, and crowds bewail'd, in chrous,  
Their king—their God—their Serapis their Orus!

Thus to thy second quarry did they trust  
Thee, and the Lord of all the nations round,  
Grim King of Silence! Monarch of the dust!  
Embalm'd—anoined—jewell'd—acceptred—crown'd  
Here did he lie in state, cold, stiff, and stark,  
A leathern Pharaoh grining in the dark.

Thus ages roll'd; but their dissolving breath  
Could only blacken that imprison'd thing,  
Which wore a ghastly royalty in death,  
As if it struggled still to be a King;  
And each revolving century like the last,  
Just dropp'd its dust upon thy lid—and pass'd.

The Persian conqueror o'er Egypt pour'd  
His devastating host—a motley crew;  
The steel-clad horsemen—the barbarian horde  
Music and men of every sound and hue—  
Priests, archers, eunuchs—concubines and brutes;  
Gongs, trumpets, cymbals, dulcimers, and lutes.  
Then did the fierce Cambyzes tear away  
The ponderous rock that sealed the sacred tomb  
Then did the slowly-penetrating ray  
Redeem thee from long centuries of gloom,  
And lower'd torches flash'd against the side  
As Asia's King thy blazon'd trophies eyed.

Pluck'd from his grave, with sacrilegious taunt,  
The features of the royal corpse they scan'd;  
Dashing the diadem from his temple gaunt,  
They tore the sceptre from his graspless hand,  
And on those fields, where once his will was law,  
Left him for winds to waste, and beasts to gnaw.  
Some pious Thebans, when the storm was past,  
Upclos'd the sepulchre with cunning skill,  
And Nature, aiding their devotion, cast  
Over its entrance a concealing veil,  
Then thy third darkness came and thou didst sleep  
Twenty-three centuries in silence deep.

But he from whom nor pyramid nor sphinx  
Can hide its secrecies, Belzoni, came;  
From the tomb's mouth unloos'd the granite links,  
Gave thee again to light, and life, and fame,  
And brought thee from the sands and deserts forth  
To charm the pallid children of the North.

Thou art in London, which, when thou wert new,  
Was what Thebes is, a wilderness and waste,  
Where savage beasts more savage men pursue,  
A scene, by Nature cursed—by man disgraced.  
Now—'tis the world's metropolis—the high  
Queen of arms, learning, arts, and luxury.

Here, where I hold my hand, 'tis strange to think  
What other hands perchance preceded mine;  
Others have also stood beside thy brink,  
And vainly conn'd the moralizing line.  
Kings, sages, chiefs, that touch'd this stone, like me?  
Where are you now?—where all must shortly be!

All is mutation;—he within this stone  
Was once the greatest monarch of the hour:—  
His bones are dust—his very name unknown.  
Go—learn from him the vanity of power,  
Seek not the frame's corruption to control,  
But build a lasting mansion for thy soul.

LIGHT AND WARMTH.

WITH unreserve, the man of worth  
Doth his career begin,  
And hopes to find, 'mid walks of earth,  
The glow he feels within;  
And with a noble zeal impell'd,  
To Truth his hand out-stretch'd is held.

But all so sordid, bounded so,  
A brief experience proves,  
That soon, his quiet to forego,  
Alone self-interest moves;  
In cold and sullen state reposed,  
The heart is to affection closed.

Alas!—the beams, round Truth that pour,  
Not always warmth impart!—  
—Happy!—who barter not for lore  
The guilelessness of heart;  
But reconcile, for fairest chance,  
Enthusiast-glow with worldly glance.

STANZAS WRITTEN DURING A STORM.

'Tis midnight—and the howling winds and waves,  
With strife unequal, break the hour of sleep—  
And loudly ocean in his fury braves  
The dark-wing'd tempest, with terrific sweep.  
The chill descending rain is wildly borne  
O'er the dark wave, in rude tempestuous scorn.

The watch tower's light is faintly, dimly seen.  
To warn and guide the seaman's driven bark;  
Yet well the steer-man on such night, I ween,  
Would hail its ray 'mid elements so dark;  
Though not a glimmering can the eye survey,  
To cheer the wanderer on his stormy way.

But hark! the well-known signal of distress!  
Again 'tis heard—at midnight, such a sound  
Is fill'd with wail, and woe, and hopelessness.  
Yet, there are hearts so fondly, warmly bound  
To pity, as would tempt the angry wave,  
And nobly perish, or the wreck'd one save.

Again the signal broke upon mine ear.  
Yet the last gun was fainter than the first;  
Unhappy bark! and can I only hear  
That sound of wretchedness which from thee burst?  
Ah! little think the drowsy sons of care,  
How cold the slumbers of the hopeless are.

Ill-fated bark! on such uncourteous night!  
The morn that saw thee leave thy native shore,  
And lent her breezy aid and orient light  
Will wake to view thy shatter'd form no more;  
While all thou bear'st, within the foaming deep,  
Unseen, unrescu'd, sink to never-ending sleep.

Still the storm rages—midnight's hour is past,  
And clouds of darkness veil the troubled main;  
The cry of "help" howls mournful on the blast,  
The seaman's wail is heard—but heard in vain—  
For He, who rides upon the storm with mighty power,  
Alone can rescue in dark peril's hour

November 20, 1821.

FABIAN.



# ASIATIC DEPARTMENT.

—349—

## Allowance for Horses.

To the Editor of the Calcutta Journal.

SIR,

I think your Correspondent who proposes an increase to the allowances to Adjutants of Native Infantry, should recollect that Officers holding the same Staff situation as myself are under the same restrictions as he is, as to holding Companies; and I think before he proposed an allowance for two Horses for himself and other Adjutants, he might have suggested a word in favor of Interpreters and Quarter Masters, who are not allowed any allowance even for one Horse; although they perform the same duties on Parade as Adjutants themselves.

Your's obediently,

AN INTERPRETER AND

May 22, 1822.

QUARTER MASTER.

## Botany Bay Blarney.

To the Editor of the Calcutta Journal.

SIR,

I see by the Newspapers that the old humbug of valedictory Addresses is going on with prodigious vigour in all quarters, at New South Wales, Van Dieman's Land, Ceylon, and even Vellore. In all the cases, the persons addressed appear to have been the most deserving possible; and the only objection one has to all this sort of thing is, that praises prove nothing, and are therefore not worth a farthing unless the praisers might have been at liberty to meet and to *dispraise*, had they seen reason to condemn the public measures of those whom they are so ready to bespatter with their incoarse. No man with two ideas will dispute such a plain proposition as this, and therefore the only question to be asked, in settling the worth of such Addresses is,—Were the addressers of Botany-bay and elsewhere competent to censure if they thought fit?

These things are getting as common now-a-days as Addressers to Ship-masters,—the “youth and beauty” of Brides—“elegance of model” &c. &c. in every Ship that ever was launched from the “marine yard” of every Ship-builder in this world, and in short as much matter of course as any other puff direct, collateral or collusive: and their value has fallen in proportion. They remind one of an excellent Quiz on such things in a Calcutta Paper some years ago, an Address to Ramtoono or Ramjohrry Monjee, by a batch of Griffins, on completing their perilous voyage on the Ganges!

But what has excited my bile on the present occasion, is the recollection of loud and repeated charges against the administration of Governor Macquarrie, preferred in Parliament and in print; more than insinuated in grave statistical books, and directly urged in pamphlets under real names. We all know that His Majesty's Ministers were obliged to give way so far as to promise grave enquiry, and that a single Commissioner was sent out to New Holland to scrutinize and report. That person, it is true, in the course of the usual farewell exchange of compliments, hinted his satisfaction at what he had seen; but his Official Report is not yet made known, and belief must remain suspended until we see how he deals with stubborn facts of violence, outrage, and persecution, distinctly charged under the respected signature of the Venerable Marsden (who may be justly called the Apostle of Australia) in his printed Letters to Mr. Wilberforce.

From Mr. Wentworth's respectable book, enough can be collected to shew that the sentiments of at least a large portion of the Free Colonists, who were independent of Government influence, did not materially differ from the declared sentiments of Mr. Marsden and others, as to the tone of Governor Macquarrie's administration.

Great allowance should be made, to be sure, for the difficulties that must beset the path of any man who has to govern a Colony such as New South Wales, and General Macquarrie is an Offi-

cer of such respectable character that we may fairly trust he will be able to vindicate his reputation from the accusations brought against it: It seems certain that he has been active and zealous to no common degree, in some branches at least of administration. But it is clear as the sun at noon day, from every publication on the State of New South Wales, that the Government of that Colony is a pure and unmitigated despotism, in which even the Free have no legal security for person against the lash, or for property against fiscal rapacity, but what exists in the breast of a single Individual. It is equally clear that the Inhabitants are urging the Legislature as a boon of the first magnitude, to temper the frame of their Government, even by the check of a Council. It is also notorious enough that the Revolts and Mutinies in which the names of Bligh, Johnstone, Foveaux, Patterson, &c. figured some years ago, are ascribable to the form of the Government, and violence of the Chiefs, and that the system is not changed since that time in any respect that materially affects the powers of the Governor.

Under such circumstances it is a solemn and pernicious farce to see those who are legally subjected to a Government of that description, however well it may have been administered by this or that individual, coming forward in the presence of the new Governor to fumigate the old one. “The people have nothing to do with the laws, but to obey them.” So said the late Bishop Horsley, one of the soundest Churchmen and ablest Prelates that ever wore the English mitre, whatever may be thought of his political warmth. He was too masculine in temper and understanding to tolerate the love of Humbug that distinguishes this “age of Cant;” and if he had been alive to give an opinion, on this addressing business, he would have expressed himself with the same Johnsonian energy against these Botanists having any thing to say or do with their single and absolute Lawgiver, but to obey him.

Your's,

Elysium Row, May 18, 1822.

SUUM CUIQUE.

## Death of a Tyger.

To the Editor of the Calcutta Journal.

SIR,

I send you the following account, given me by one of Roberts's Suwars, of a Tyger killed by a party of them at Masond, in April 1822, about fourteen koss from Baitool:—

On the 20th, information was brought to the Jemadar, that a Tyger, who, on the preceding evening, had carried off a Tatoo from near the village, was lying in a nullah at a short distance. On receipt of this intelligence, the Jemadar, accompanied by eleven or twelve of the Suwars on foot, went out in the direction of the nullah, and on their arrival within a short distance of it, they perceived the Tyger stretched upon the bank, and immediately commenced firing on him with their matchlocks, upon which he retreated into the bed of the nullah, and effectually concealed himself under the long grass. The Suwars then held a council of war, on the expediency of attacking him with their tulwars, and having agreed, that the Tyger could at any rate only kill one of the party, the attack was determined on, they accordingly advanced to the nullah, and by chance came almost on the spot where the animal lay, for one of the Suwars, who immediately caught sight of him, in the act of pointing him out to his companions, was seized by the Tyger, who sprung forward upon the party, but at the same instant receiving a severe wound from the sword of the Jemadar, he let go his hold. And the rest of the Suwars so ably and hastily seconded the blow, that he never rose to make a second spring.

Thus much for the Suwars' account, it was fortunate for the Suwars that the Tyger had dined so well the evening before, for had he not been gorged with food, his resistance might have been attended with more fatal consequences. The man on whom he sprung, has the marks of his claws deeply imprinted on the back of his neck, but is in no danger.

Baitool;

A CIVILIAN,

Of the Cast among the Hindoos.

*Friend of India, No. V., Quarterly Series.*

The division of the whole body of the Hindoos into four great tribes, the brahmun the kshutriya, the vishya, and the shoodra, has, by some writers, been praised as a wise arrangement of a population. By others it has been condemned as most absurd and barbarous.

An institution which so deeply affects the happiness and future improvement of nearly sixty millions of British subjects, a population thrice as numerous as that of the parent country, may well excite the attention of every British philanthropist and awaken his closest reflection. It is not refined or speculative improvement which these people need; they are, as it respects all knowledge which can enlarge the mind or amend the heart, as low as the most savage tribes.

What then is the law of Cast? After forming the families composing the whole mass of the population into four distinct tribes, the framers of this social or rather anti-social institution, appointed the duties of each: the work of the brahmun is that of offering sacrifices, and presiding at the presenting of these offerings, reading and teaching the veda, offering gifts, and receiving presents. The work of the kshutriya is thus laid down: "to protect the earth, its cattle—and brahmuns: that of the vishya is "to keep cattle, carry on trade, lend upon interest, cultivate land," &c. To the shoodra is assigned—"the work of serving the brahmuns."

The law for preserving these orders for ever distinct, enjoins, that the higher orders shall not have the least communion with the tribe or tribes below them, in marriage, in eating, or in any degree of familiar friendship, on pain of degradation and loss of all earthly connections.

This institution thus affects the whole order of society, since it elevates beyond measure the highest order, and deeply oppresses the lowest which contains the great bulk of the people, (the two middle orders being little more than a name,) and fixes every individual in this state of elevation and depression without the least reference to natural or moral acquisitions.

The whole of the Literature of the country is assigned to the first tribe exclusively, with all its honours and emoluments. In this arrangement, the actual exceptions to this rule are all contrary to the terms and the spirit of the Hindoo institutions. Upon the shoodra who shall dare attempt to require a knowledge of learning of his country, the most horrible anathemas are poured: for reading the veda, "a shoodra is condemned to have boiling oil poured into his throat; for hearing it, into his ears; for committing it to memory, he is to be put to death." Munoo says, "of that king who stupidly looks on, while a shoodra decides causes, the kingdom itself shall be embarrassed like a cow in deep mire."

The effect of these interdictions is, that if a brahmun be reading the veda, and a shoodra happen to come near, the degraded wretch stops his ears, or runs away, lest the wrath of the gods should fall upon him.

Thus all the honours of the country are confined to one hereditary class, without any regard to wealth, education, or character. But what is worse, these honours are, as is seen, connected with the degradation and slavery of full three-fourths of the population; so that while one-fourth is elevated to an equality with the gods and receives the honours of deity, the other three-fourths are in a more degraded state than the African slave; for these slaves never drink the water in which the slaveholder has washed his feet, never collect the dust which has fallen from his feet and wear it as a charm to frighten away disease.

On our enquiring lately into the truth of this latter circumstance, it came to our knowledge, that the dust from the feet of a thousand brahmuns, and even of a lack, has actually been collected, and drachms of it disposed of from time to time as a specific against various diseases. There is now living at Calcutta, a spice-seller named Vishnoolah, who believes that by a pinch of the dust shaken from the feet of a lack of brahmuns, worn as a charm, he was cured of the leprosy; and this poor infatuated man comes into the street (at Chitpore) daily, both in the forenoon and afternoon, and stands and bows in the most reverential manner to every brahmun who passes by him. Should a brahmun pass by without receiving this honor, he calls out to him, and says, "Oh! Sir, receive my salaam." He has now for years paid these honors to this tribe, firmly believing that he owes his deliverance from the most dreadful of diseases to the virtues imparted by them to the dust shaken from their feet. Amongst others who have gathered and preserved the dust from the feet of a lack of brahmuns, are mentioned the names of Gunga Govinda-sing, and of Lala-baboo his grandson. The former, preserving this dust in a large sheet, as often as he was visited by brahmuns took them aside and made them shake the dust from their feet upon this sheet for the good of mankind. Even the dust collected from the feet of single brahmuns is given away in pinches, and is inclosed in gold, silver, and brass caskets worn on the body, and carried

about as a charm against diseases, evil spirits, &c. When a poor Hindoo leaves his house to proceed on some difficult business, he rubs a little of this dust on his forehead; and if it remain on his forehead till he arrive at the place where this affair is to be adjusted, he feels certain of success.

In addition to this mark of superstitious devotion to this tribe, we have heard that it is common six days after the birth of a child, to rub the dust from the feet of the brahmun guests upon the forehead, the breast, and other parts of the child's body, as a security against disease.

It is, further, very common for a shoodra to solicit a brahmun to dip his foot into a little water which he brings in a cup for the purpose, that he may receive the benefits insured to the individual who drinks the water in which a brahmun has washed his feet. The water must not be the water of the Ganges, for that would be, in the brahmun, an act of disrespect towards the sacred stream. Instead of putting his whole foot into the vessel or cup, however the brahmun generally satisfies the shoodra with immersing only his great toe. Some preserve in the house a quantity of water thus impregnated with divine virtue, and drink of it daily.

The same abject subjection to this tribe of their countrymen is seen in the article of eating: to entertain a number of brahmuns is an act of transcendent merit, and to eat their offals is equally meritorious. Some villages do not contain a single house of brahmuns; and the passage of a brahmun through the village is therefore hailed with the greatest joy, and considered as a most auspicious circumstance. One of the richest of the villagers, entreats him to stay and honor the village by permitting them to prepare a meal for him. A large quantity of rice and other articles is prepared; and after this sacred guest has eaten to perfect satiety, the remainder is carefully collected, and a few grains sent as an invaluable present to each family.

The shoodra is even taught to believe, that by eating constantly from the plantain leaves which have been used at meals by brahmuns, he shall lose the degradation of continuing a shoodra, and in the next birth be infallibly born a brahmun.

Although the bride and bridegroom are enjoined to keep a rigid fast on the day of their nuptials, and every kind of aliment is forbidden them; yet if a brahmun invite them to eat his orts, the law of the shashtra is immediately dispensed with. The same fast is enjoined on the day a father dies; but the offals of a brahmun's meal may be eaten, and the fast be thus broken without blame.

The inferior orders of Hindoos are separated from all communion with each other by the law of the cast; they never eat together; and transgression herein would involve the loss of cast, and bring upon the offenders disgrace and ruin. But should a number of shoodras of different orders happen to be at the house of a brahmun, they may all eat there as on privileged ground. Thus the very laws themselves, laws the violation of which insures a forfeiture of every thing dear to the individual, are suspended in the presence and at the caprice of these gods upon earth.

No shoodra may perform, through the priest, a brahmun, any ceremony whatever, without presenting gifts to a brahmun.

Should a brahmun beat a shoodra, and should the latter, while enduring the pain, threaten to complain to the magistrate, he is at once pacified by the representation that the brahmun has, in this act, been really conferring a blessing on him.

It might be naturally supposed that such a yoke as this would be so intolerable that men could never be kept under it; that they would revolt and reject such abominable pretensions as these.—Let us then survey the massy walls and the iron gratings of this prisonhouse of the shoodras, and consider the interest which the jailors have in preventing the escape of any of their prisoners.

The penalty connected with loss of cast is the loss of the whole world. The offender is not only rejected by father, mother, brother, sister, and all that are dear to him, but by all his countrymen. He in vain looks through this inhospitable world; not a hut will open its door to him, and henceforth he can see no more the face of father, mother, brother or sister, or even of his wife or children. He must tear from his heart every tender tie and recollection, and must hide his head amongst the most degraded outcasts, without the least hope of ever again seeing the faces of those who gave him birth. His own father and mother will run away at his presence, as from one infected by some deadly distemper. Many an individual involved in these circumstances by his own trespasses, or those of his wife, or some near relative, has abandoned the world, and become a religious mendicant, or has fled to Benares as a place of refuge,—or has put an end to his existence. Others have offered a thousand, two thousand, ten thousand, a lack of rupees, to be restored to cast, without success. Here then is a prison, far stronger than any which the civil tyrannies of the world have ever erected; a prison which immures many millions of innocent beings.



Saturday, May 25, 1822.

—351—

We may judge of the interest which the brahmins have in the continuance of the cast, from the following circumstances:—After the taxes of government and the bare necessities of the body have been provided for, *almost the whole property of the productive classes comes into the hands of the brahmins.* The Hindoo legislators have united religious ceremonies with almost every civil transaction; and the performance of these ceremonies is the exclusive right of the brahmins, and they are ever connected with presents and feasts to brahmins. From the Kurmu-Lochan, extracts from which have already appeared in the *FRIEND OF INDIA*, it appears that religious ceremonies are multiplied to an almost boundless extent among the Hindoos; a stronger proof of which can scarcely be given than the circumstances which have occurred respecting this book. After printing it, the publisher finds that the people are absolutely afraid of purchasing and perusing it, because the proofs hereby brought before them of their religious omissions, are so frightfully numerous. The brahmins, like so many tax-gatherers, present themselves to the poor shoodra at every turn, and demand attention to some ceremony—and the accustomed fee. They work upon his superstition and his fears; they urge the example of his relations and neighbours, they threaten some domestic calamity and the horrors of some degraded birth in futurity, unless the ceremony to which they summon his unwilling attention be performed. A brahmin knows how profitable it is to remind the shoodra, that "the brahmins are the mouths of the gods."

In Calcutta and its vicinity multitudes of brahmins derive their support from trade; but this is not the case in the interior: there, almost every brahmin derives his support from his profession as a priest, from the temple lands, or from the performance of the almost innumerable ceremonies which are enjoined upon the population, of which those connected with weddings and funerals are the most productive. Still those which are performed for the removal of some evil, or the acquisition of some good, are also a highly fruitful source of revenue, seeing they apply to every object of hope and fear which belongs to the life of an indolent, covetous, and superstitious people. For instance, one man has a religious ceremony performed that such a plan may succeed; another that such a speculation may be profitable; another that such an evil may be removed; and thus the superstitious terrors, the cupidity, and the easily excited hopes of this people are constantly throwing them at the feet of the brahmin, who like the vulture, is ever on the scent for his prey. To gain a cause in a court of justice, to obtain service, to remove sickness, and on numerous occasions of a similar nature, the brahmin is called to move the gods in favour of the person who presents the fee. In short, the Hindoo never thinks of putting his shoulders to the work of removing the ten thousand real and imaginary ills of life,—if a straw lie in his way, he calls the brahmin and entreats him to come with his enchantments to remove it.

A wedding, or a shradha, affords a fine opportunity for these sons of rapacity; and they are out on the scent after these things with all the eagerness, and sometimes with all the clamour and noise, of the jackal. When a person is ill, and there are little hopes of recovery, the brahmins who expect to be invited to the feast accompanying the ceremonies after death, begin to calculate the expenses attending the feast, and often pass jokes on the person whose mother perhaps is in the agonies of death.—A case is within recollection when the mother of a voidya was very ill, and continued in this state many weeks. A brahmin addressing the son of this old woman, and lamenting that she lingered so long, said, "These voidya females never die." Thus the brahmins like so many vultures ready to pounce upon their prey, wait with impatience the departure of the soul from the body. On these occasions, a thousand brahmins at once are sometimes feasted, and carry away as presents bedsteads, horses, boats, cows, palankeens, gold, silver, and brass utensils, silks, shawls, broad cloth, garments, &c. &c. Sometimes as much as two or three thousand rupees are given to the brahmins merely in cash and food. Where a brahmin finds no employment as a priest, he lives on the community, and wherever he goes he finds the houses, and shops, and purses of the people, open to him as a privileged pensioner.

As the guardians of the cast, therefore, we may naturally suppose that the brahmins are ever vigilant; and though there are no officers amongst them whose express duty it is to bring delinquents to punishment, yet there is vigilance enough in the whole body on this head: and the prisoners are so completely within their power, and the men of property so ready to throw in the whole weight of their influence to enforce reverence to the priests, that he must be a bold shoodra who shall claim the right to think and act for himself. When even a brahmin offends against this law, the honour of the cast, and the dread of pollution and ruin, rouse all his relatives against him, who are obliged to abandon him, unless a powerful bribe to those at the head of this division of the tribe, becomes efficacious.

Among all the higher castes there are particular persons and families who maintain an authority nearly as oppressive as that of the puramaniks over the shoodras. To these persons and families all the knotty cases concerning the breach of the rules of the cast are referred,

and their decision is final. Amongst the rajpoots, voidyas, and kayasthas the cast is left for its preservation to the pride of these orders, and to the operation of the terrors by which it is guarded. But among almost all the other divisions of shoodras, a class of men are found at the head of the cast, called puramaniks or puramaniks. These persons have been found connected with the cast among the shoodras from time immemorial, and the office is hereditary in particular families. If, however, a puramanik family become extinct, the persons over whom the last in office presided, choose a successor, mostly from among the more distant relations of the deceased. All the shoodras in one village have not one puramanik however; the office is connected with those divisions of cast which arise out of the trade of individuals: hence the blacksmiths of eight or ten villages have one puramanik, and the joiners, weavers, goldsmiths, &c. have their puramanik in the same manner. This officer has no fixed salary; and has no authority except what is associated with the cast; this is therefore an office perfectly distinct from that of the village mundal. When parents wish to contract for the marriage of their child, the puramanik is consulted, and his commands solicited in reference to the family with which the alliance is proposed to be formed, and he is present when the articles of union are written and signed. The father of the boy writes an acknowledgement to the father of the girl, engaging that this boy and this girl at a proper time shall be married; and at the close of the arrangement this act is said to be done with the concurrence of the puramanik, who receives as his fee one or two rupees. Sometimes he forbids the contract out of mere caprice, or because he has a private quarrel with one of the parties; and his concurrence must be purchased by bribes. The parties have no remedy if the puramanik forbid a union; he has no occasion to assign any reason: in his office he is as arbitrary as the Dey of Algiers. When the wedding is to take place, the puramanik is consulted respecting the invitations to the guests; nor can any one be invited without his express permission. Hence if he be at variance with a family who ought to be invited, he issues his prohibition, and this family dare not attend, unless they can propitiate the puramanik.

When the guests, perhaps to the amount of two or three hundred are all assembled, the father of the girl asks leave of this officer to give, his daughter to the bridegroom, and his leave being obtained, the ceremony proceeds. Sometimes he starts objections, and stiffly refuses his consent till he has extorted such bribes as he thinks the parties can afford. At a recent wedding in which the father of the boy resided at Serampore, a quarrel took place at the moment when the bride was about to be presented to the bridegroom. The father of the bride, accosting his own puramanik, asked leave to present the girl; and he without consulting the puramanik of the boy's father, gave leave, upon which the latter in a furious passion forbade the wedding, declaring that he ought to have been consulted. The whole assembly were thrown into confusion; and the puramanik of the boy's father set the opposite party at defiance; and declared he would see who durst marry the couple without his leave: the wedding was thus prevented for that night. All the next day the parties continued at a distance, and the day was occupied with conflicting arguments on this momentous dispute between the two puramaniks. When the night arrived, and the guests could stay no longer, these two rival monarchs were brought to terms, and the parents were permitted to bind the two animals together, who through life are destined to exhibit a scene similar to what is often witnessed in our native country, when two hounds fastened together by a collar, continually drag different ways till they arrive at the kennel.

Among the endless instances of the vexations to which the poor are reduced by the oppressions of these guardians of the cast, we may mention the case of another poor boy, now employed at Serampore, but whose family reside in a neighbouring village. After marriage this boy had placed his wife with his father and mother; for his wages were so small (three rupees a month) that he could not begin house-keeping, especially as all he could borrow or beg had been spent in the wedding dinner. The wife while placed here was persuaded by her father and mother to return to their house, and it was soon whispered that something was irregular in the conduct of the girl. The puramanik seized the occasion, and declared the poor lad an outcast for the supposed levity of his wife. Frighted beyond measure at this sentence of excommunication, he purchased a reversion of the sentence with a bribe of eight rupees, procured by pawning or selling the prime articles of necessity. When the time came that he should obtain his lost honours, the puramanik again demurred, and new impediments were thrown in the way; and from these difficulties the poor lad was not delivered, till he had procured a letter to the English magistrate.

Thus the whole frame of Hindoo society is anti-social; and this afflicted people are placed under a regular system of organized oppression, extending even to the minutest domestic arrangement, interfering with every part of that intimate and endeared intercourse which can form the only solace of human society, and subjecting every thing sacred in hospitality, in friendship, and family connections, to the cupidity, the intrusion, the despotic caprice of a wretched inquisitor. We have removed

only half their miseries by delivering them from the tyranny of the native governments; nor will any considerable portion of the good which the British Government is capable of bestowing upon Hindoostan, be realized among the governed, till the principles of eternal justice, (the first principles of all rule and legislation) be applied to the interior of Hindoo society, to remove the inconceivable miseries arising out of the cast, and the other parts of this barbarous system. The application of some parts of the English law to this people, though counteracting and setting aside the Hindoo law, has already been a great blessing to our native fellow-subjects: but we must go further, and open the door of justice to persons oppressed by those Hindoo institutions which are contrary to all laws, and to the plainest principles of justice. The protection of rank, property, and life is surely the first duty of government; and every institution however ancient, should be removed as a nuisance, which is founded upon the violation of these first principles of legislation.

To us, indeed, this institution appears to have been formed without any just view of the powers of man, and without any desire to extend the operations of the human faculties. Society can make progress only when every member has the rewards for merit laid open to him. That the labours assigned to the priesthood, the military, the merchant, the agriculturalist, and the labourer, are essentially connected with social order, is certain; nor can society be preserved without religion, police, trade, and the use of servants: yet it must be evident to every man, that piety, enterprise, and diligence, wherever found, should lead to respect and elevation, and that vice and idleness should be connected with degradation. Capacity and talent for the discharge of the duties required in the social state, are diffused pretty equally among the different orders of the community; and it is a most shocking principle of legislation when the institutions of a country, instead of encouraging mutual good-will and reciprocal kind attentions, say to the great bulk of the people, "Neither piety, talent, nor exertion shall avail you: you were born in a degraded class: you have no inheritance in the learned institutions of your country, and it would be a crime were you allowed to become rich. You can perform no duty so meritorious as that of serving a brahmin without fee or reward." To prevent by a law connected with penalties equal to death, all intercommunity between the different orders into which the population is divided, is to destroy all the social feelings by which the comforts of society are preserved. And to make trades and professions hereditary in certain families, and confine them there, is to war against every principle of our nature, and to prevent all improvement in the state of the arts. That this is the very point of stagnation in which the arts among the Hindoos are found at this moment, is known to every one who possesses any information upon the subject.

A long continued and dreadful experiment has thus been made on an immense population, and the Hindoo cast stands condemned as one of the most barbarous institutions that human depravity ever formed; and one than which none ever more effectually kept the people in a state of complete ignorance, inaction, and slavery.

### Native Papers.

#### FROM THE SUMMOCHAR CHUNDRIKA.

*Neglect of Learning.*—Man seems to have crowned the wonderful construction of the universe; for it is he alone who can, by the exercise of his various powers in the actions of common life, render himself prosperous in this world, and by subduing his passions, which are his inherent enemies, he enters into the Heavens to be elevated to the rank of Angels (*Debtors* or inferior gods); and thus does he make the best use of his existence. But the source of that happiness, either here or hereafter, is certainly Learning and Wisdom; therefore he who abstains from the study of these, must be considered as inferior in dignity to brute creatures, who being naturally deprived of those powers above-mentioned cannot be accounted guilty. But I sincerely regret to find, some descendants of wealthy persons, of a contrary notion: that is, they soon become masters of their paternal property, and indulge themselves wholly in sensual enjoyments; and, in support of their worthy conduct, excuse themselves thus: "As I have got at my command a large sum, the property of my father, there would be no necessity of exerting myself; why should then take so much trouble, in vain, to learn to read and write? let us amuse ourselves in a variety of pleasures." Under a firm conviction that Learning is merely useful in acquiring wealth, and setting a value on the delights arising from the possession of riches, above all other things, they do not give themselves time to reflect on the various important benefits accruing to mankind from Learning and Wisdom. The Pundits of this country, on account of their poverty, are not considered by them as objects worthy to become partakers in their conversation; and those again that are admitted into it with a view to get something from them, scarcely make use of any other word but *Augna*\* "very

\* This word, though in its general sense, it means *command*, here bears the meaning of "Very true." For instance, if a rich man says any thing to his flatterers, they immediately answer "*Augna Mohashoe*" or "Very true, Sir."

true." But if any of those persons who are intoxicated with riches, should ever go to a country where reverence is paid to Learning, it is then that they might feel that wealthy persons cannot secure respect merely by their procreative faculty.

28th Bysakh Bengera 1229.

BAGHAZAR BAGEESH.

#### FROM THE SUNGBAUD COWMUDDY.

*Accidental death.*—A boy of about seven years of age named Domes, son of Sonaoollah, a Moosulmann residing in Etally near the New Balia-ghaut in the eastern suburbs of Calcutta, lost his life by being drowned in a Tank belonging to Mr. John Carr of that place. We find many other wonderful things mingled with the accident: this boy on the 31st of Bysakh, in the afternoon, going on the Boithakhana road to see the exhibition of the Gajee Mea, fell under the feet of a very large horse, but fortunately he escaped unhurt; and on the 1st of Joyatho from the very same Tank in which he was afterwards drowned a woman pulled him out by the hair, and thus saved him at that time. From this it is obvious that while he had to live, he was, by the will of God twice saved from the accidents which had befallen him; but "who can contradict that which has been ordained?" His last moment having arrived, none could protect him any longer at this third time.

*Robbery and Murder.*—We beg to inform the public that a great multitude of people this year, having left this country for a visit to Juggernaut in Pooroosottom, we learn by a letter received from a certain pilgrim, a friend of ours, that a number of pilgrims having arrived at Dobra in Ghata on Sunday the 31st of Bysakh, were refreshing themselves after the fatigue, when at night some robbers coming in, beat eight of them to death, and plundered many other persons, according to their circumstances, of every thing they had. We learn, moreover, that another pilgrim was killed in the day time on the plain of Kalachora. In confirmation of this statement, many have returned home filled with fear and disappointment. This circumstance has not failed even to raise in our minds a variety of painful thoughts to find the people so much harassed by these ruffians, on their way. For six or seven by-past years no such large body of pilgrims left this country, and that adds to the probability of so many men being destroyed, either from the price of victuals having been very much raised, or from the want of them. So that we cannot pronounce a word as to what may happen next; that depends entirely upon the will of Providence.

*Kidnapper.*—On the evening of the 14th of May while a lad of five years, son of a Gope, a certain cast among the Hindoos, living at Sam-bazar, was playing in the streets, covered over with jewels, a wicked wretch, not being able to resist the temptation which these jewels presented, seduced the helpless creature into some retired place, a few paces distant from the spot, and there having stripped him of all the jewels, he made his escape. After a great deal of search, however, the child has been found; and that the life of the infant has escaped so great a danger, is the best gain which can be obtained.

*The Editor's Apology.*—The Editor of the SUNGBAUD COWMUDDY most respectfully begs leave to inform his readers that the paragraph on Pronchandro Mookhopoddhyao, which was printed in his paper of last week, and the truth of which could not have been investigated from want of time, but rested entirely on popular rumor, is now found to be quite incorrect; for it appears from the GOVERNMENT GAZETTE of the 16th of May that the said Mookhopoddhyao has not yet been arrested. The Editor, therefore, candidly acknowledging his error, apologises, and promises that he will not in future publish any such things in his paper, and hopes therefore, to meet with indulgence from his readers, and that every one of them will be kind enough to throw the mistake into oblivion.

*Extraordinary Theft.*—News from Hooghley acquaints us that after twelve o'clock on the night of the 17th of Bysakh, some thief (supposed to be a spy) having entered the prison in Ghole-ghaut, a place in that zillah, established there to keep thieves and others in awe, opened a hole into the house of the Havildar, who knew it not till some time after the thief had retired with the whole of his property. He then began to give way to various reflections, and marked out the Chowkey-dar of the place as the object of his suspicion, who was accordingly transmitted to the Judge. Thus far have we learnt. What turns out to be the result after justice is rendered, will be taken notice of afterwards. What has most influenced us in giving publicity to the above subject is, that if such outrages be committed in Government establishments, how can the common subjects expect freedom from those and other similar acts of violence?

#### BANK OF BENGAL RATES.

Discount on Private Bills,.....	12 per cent.
Ditto on Government Bills of Exchange,.....	12 per cent.
Interest on Loans on Deposit,.....	12 per cent.
Bank Shares—Premium,.....	33 & 34 per cent.



# ASIATIC DEPARTMENT.

—353—

## Vaishitenabi Sect,

OR FOLLOWERS OF JEE SAHEB OR PRAN NATH.

To the Editor of the Calcutta Journal.

SIR,

For the information of your readers, I beg you will give insertion to the following notice, respecting a sect called *Vaishitenabi*, or the followers of *Jee Sahab*, as he is called by the Mahomedans, and *Pran Nath*, as he is termed by the Hindoos.

It was at Dhampoor in Rohilund that I got the first hint regarding this sect; and in May 1814, when we went to Punnah in Bundelund, I made some enquiries respecting its followers, and learnt from the Diamond Merchants that there was a Temple dedicated to *Jee Sahab* at that place. Towards evening, therefore, we proceeded to the Temple, a very respectable edifice; and on complying with the request of the Wardens or persons officiating as such, to leave our boots and shoes outside, we were allowed to enter. The object of worship was the shrine of the Saint, resembling somewhat that of the Sikhs, which I had seen at Guru Devrah, on the Dhun; with this exception, that on the top of the tomb and equidistant from each end, was placed the figure of a human head. The brow or frontal aspect of these was marked like the *Vaishnava* Hindoos with three streaks, uniting between the eyebrows, and on the crown was placed something like three fingers, or more probably in imitation of the streaks on the forehead.

The persons being assembled for worship, the Priests opened their *Granth*, or sacred Book, and chaunted a few melodious hymns. The ceremony was soon over, and their behaviour was very decorous. As our object in going to the Temple was, also to endeavour to purchase some Books from them if they had any, we thought it advisable to ask them for a copy of their *Granth*, as we conceived it would, on translation, throw much light on their Tenets and Laws. They promised to send us a copy, and we desired them to forward it when finished through the Magistrate of Bandah. Every thing being thus far settled, we left Punnah, and on our arrival at Bandah mentioned it to the Magistrate, requesting the favor of his interference in getting the Book copied and transmitted to us; but we have never heard any thing respecting it to this day, probably from the reluctance the Natives have to communicate any of their several works to our (in their opinion) polluted hands.

I was told by those people that they admitted Proselytes, both from the Mahomedans and Hindoos, but I did not enquire whether they admitted the lower casts of Hindoos. We were told, not by the *Vaishitenabies*, but by Mahomedans, that this sect sprung up only about one hundred years ago, and that *Jee Sahab* was a vizier to the Padshah of Delhi. We could not ascertain the name of the then reigning Prince, but from the circumstances of the case, I am inclined to think it might have been Aurangzebe. It is said that the Padshah was one day remarking to his Courtiers that it was almost impossible, by persuasion, to convert the Hindoos from their obstinate Idolatry and Polytheism to the true faith. *Jee Sahab* replied that it was not impossible, but only required address and conciliating means to effect their conversion.

In consequence, having obtained the Royal Sanction, he proceeded to Bundelund with only one disciple, who on arrival at Punnah proclaimed that his master could perform miracles. The person who first went to him was a Brahmin, who being desirous of getting his daughter married, begged of the Holy Man to procure him 100 Rupees for this purpose. *Jee Sahab* said that "he would first consult God and give him an answer in two days;" mean time he directed his disciple to bury 100 Rupees near a certain tree that he pointed out. At the appointed time the Brahmin waited on him, and was desired to go to the tree and to dig to a certain depth, and that he would find the money. The Brahmin did as he was desired, and finding the sum became a Proselyte.

This *Jee Sahab* was perhaps also acquainted with the science of Mineralogy; as it is said that he directed the Rajah Chutter

Saul to dig Mines for twelve coas round Punnah, assuring him he would certainly find Diamonds, which would enrich him greatly. The Rajah followed his advice, and on finding Diamonds, as had been foretold, he became a Proselyte, and when the Chief was converted, many of his adherents and others followed his example. They endeavour to prove that there is no difference between the God of the Hindoos and of the Mahomedans, but in the language. I do not think they eat either cow's or swine's flesh, but not having had much time I could not enquire particularly into these points.

Should any of your enlightened and judicious readers, who may have it in their power, cause enquiries to be made into the Institutions of this Sect, it may probably furnish a Memoir that may be sufficiently interesting to the Public in India, as well as at home, and draw information on other sects that are probably in existence but unknown to us. In the country of Mysore and the Deekan, there is a sect of Mahomedans called the followers of Nursoo. They are despised by the other Mahomedans, and are by them called worshippers of the devil; probably they may be identified with this sect, if the subject were investigated. The latter do not eat beef, and have some other peculiar customs. Their Fakeers, I think, are called Cawder Ling.

I am, Sir, your most obedient Servant,

Calcutta, May 19, 1823.

LUCIUS.

## Promotion.

To the Editor of the Calcutta Journal.

SIR,

The tardiness of Promotion in the Indian Army, has so often been made the subject of complaint, that I almost fear the repetition of such a theme, will be tiresome to most of your readers; however, what I have to propose appears to me of so unexceptionable a nature, that I hope it will be thought worthy of attention as tending to ameliorate the condition of the senior part of our Subaltern Officers.

You must be aware that there are a considerable number of Brevet Captains in the Madras Army: this is, in fact, the best criterion by which we can judge of Regimental Promotion; and most Regiments have from 3 to 5 Brevet Captains, some 6, which shews at once how very tedious Promotion has become of late years.

The plan which I shall suggest would give a general lift to all old Subalterns, and is as follows:—Supposing that instead of the present strength of a Regiment of Native Infantry, viz. 1 Colonel, 2 Lieutenant Colonels, 2 Majors, 8 Captains, 22 Lieutenants, and 10 Ensigns, the establishment were fixed as below; great benefit would be derived by individuals, and at the same time, such an arrangement would be an actual saving to the Company, say, 1 Colonel, 2 Lieutenant Colonels, 2 Majors, 10 Captains, 20 Lieutenants, and 8 Ensigns.

The average pay of a Captain is Rs. 335..7, that of a Lieutenant Rs. 201..11, and of an Ensign 158..9..6. The difference between Captain and Lieutenant is 134..12, deducting that from an Ensign's pay, the balance remaining is Rs. 23..13..6. Thus by pursuing this plan of augmenting the Captains, and reducing the Subalterns, the actual monthly saving to Government in each Regiment would amount to Rs. 47..11, and it would produce the effect of having more Captains present at the Head-quarters of a Battalion than is now the case, the fewness of which class is so generally complained of by Commanding Officers.

In the hope that these few hints may be attended with some benefit.

I remain, Sir, your most obedient Servant,

Not 1000 miles from Chicacole.

SCRUTATOR.

## HIGH WATER AT CALCUTTA THIS DAY. H. M.

Morning.....	6 38
Evening.....	7 4

**Ballygunge Road.**

Sir,

*To the Editor of the Calcutta Journal.*

Some time since you were kind enough to give insertion to my few lines relative to the state of the Roads leading to and from the Cantonment of Ballygunge to the Metropolis of British India; shortly afterwards I was pleased in observing that the reparation had commenced on one branch of the Road (but which by the bye did not much require it). I flattered myself that every branch would have the same, but, alas! how was I surprised and disappointed, when I was informed that the repairs were completed. One branch certainly was repaired, but the one by which every Officer and Man attached to the Troop stationed there, as also the few Gentlemen residing in the houses adjoining, must traverse, has never been touched.

Now, Sir, Bills for repairing Wheels, Springs, Horse's Feet, &c. &c. occasioned by being obliged to pass and repass this rugged Road, has induced me thus again to address you. Being fully convinced that the Government of this Country are ever most anxious to promote the public weal, and that a case only requires to be brought to the knowledge to make reparation certain.

I am Sir,

A DEBTOR FOR WHEELS.

**Drunkenness in the Army.**

Sir,

*To the Editor of the Calcutta Journal.*

Nothing in my humble opinion should induce a man to expatiate on the merits or demerits of a subject, until he had made himself fully acquainted with every existing circumstances touching the matter he wished to investigate, and by that means he could the more readily anticipate the success his exertion merited.

Such, Sir were my ideas on reading a letter contained in your Paper of the 20th instant, signed "AN HOWARDIAN," on the subject of "Drunkenness in the Army."

The bad and indeed truly melancholy effects of Drunkenness, as stated by your Correspondent, are literal facts, and I am sorry to add, he has but briefly touched on the baneful effects of inebriety, as it exists in the Army of this Country, and more particularly in the Honorable Company's Regiment of Artillery; and while I admire the motive that could have actuated this Gentleman to give publicity to such an important subject, I regret his means of information were so circumscribed.

Hearsay evidence (as from his own language I cannot conceive he possesses any other), may be a very conclusive ground for arguing on many subjects; but, in my opinion, the man who writes from local knowledge (although his abilities may fall short of his contemporary), stands the best chance for producing incontrovertible and unequivocal supports to his argument.

It may not probably be amiss to state, previous to any further comments on this subject, that I have been a period of twelve years in India, as a Company's Soldier, or Non-Commissioned Officer, if you will have it so; six years of that number I have been in the Field, during which period I have, generally speaking, enjoyed the best health, unaided by Spirits, that I never drank one solitary wine-glass of pure Spirits; nor have I been, what we Soldiers call *Drunk*, once during all that time. I have taken a glass of grog about 12 o'clock in the forenoon, more for fashion sake, than a conviction of receiving benefit from it, and I am fully persuaded that liquor is the bane of Europeans in this Country.

Your Correspondent, after contrasting the Soldier in Britain with the Soldier in India, relative to the cause and means of intoxication, and its effects, says, "*but notwithstanding the vigilance of some Non-Commissioned Officers, the men will find means to evade and avoid detection.*" This sentence in particular, rivetted my attention, and caused a momentary reflection as to the possibility of divining the cause of such misplaced confidence towards Non-

Commissioned Officers. It is a fact, and I challenge contradiction, that Non-Commissioned Officers, with few exceptions, are not only aiders, but absolute vendors of liquor in Barracks; they not only purchase the liquor (in common with others) of young men just landed for one-sixth of its value, as retailed in the Barrack, but continue to purloin from the men's daily allowance when Orderly, and also obtain, illicitly, liquor from the Sircar, all which they retail, or should they be of a conscientious cast, their Spouse becomes the retailer or vender, in order to baffle detection! Thus much for Non-Commissioned Officers and their liability to detail culprits. Now for a more general view of this dangerous system:

All married persons, for the purpose of making both ends meet, (which by the bye is no easy matter at Dum-Dam, from the scantiness of the Bazar, and the extortion of the Bazar Sergeant and the Natives) more or less deal in this manner; and many, very many of them, not content with the means already quoted for purchasing liquor, procure it from Calcutta of the most poisonous nature, some illicitly, and others under the specious pretext of having a sick wife, a child to be christened, and so on, impose on their too indulgent Officers, by making out, and getting them to sign, a passport to admit so many bottles of beer, wine, &c. into Cantonments; but these bottles, wonderful to relate, commonly contain the more solid comforts for a Soldier. *HARDWARE!* Liquor thus smuggled into Barracks is retailed at a profit, which even a London Jew would shrink from exacting. So much to prove the source;—now to point out the remedy.

I believe it will not be denied that young men frequently land in this Country, nearly unconscious of what taste liquor has; to retain them (or at least to endeavour so to do) in that state would doubtless be a desirable object, and I would suggest that instead of adding to the numerous Rules and Regulations extant for the better Government of the Honorable Company's Forces, a sufficient equivalent for the liquor now allowed should be added to the pay of the Soldier; which would serve him both in pocket and in health; it would furnish him with more ample means of liquidating a debt which every Recruit has to encounter on his first coming into this country, and probably be the means of saving a valuable life, by removing the temptation of drinking.

As every Soldier feels (whether it is or is not so I cannot decide) that his liquor and provisions are *ipse facto* part of his pay let a sum (not the paltry pittance at present allowed) equivalent to his liquor only, be added to his pay from the day of his arrival in the country, and let him on no occasion but when actually marching, or on service, receive liquor, and then only one dram when he arrived at the end of his day's march, and the other at sun-set, to be taken on the spot; this of course would do away with bottling, and consequently there would be no buyers, when there were no sellers.

The authorities at Dum-Dam have left no source untried to put a stop to the introduction of Spirits, but such is the persevering nature and enterprising assiduity of these vendors of liquor, that they can nearly baffle all search and evade every pursuit. Guards are placed in every direction to detect persons bringing liquor into Cantonments, but all to no purpose. One method, I believe, remains, which would doubtless deter this daring violation of Military Law; the adjacent village should be raised to the ground, and a weekly search (not in the chest of a poor fellow just landed who has hardly a second suit of clothes, to his back, but in that of the Non-Commissioned Officers, married men, and sedate steady going single ones), should be made every Saturday morning:—and all persons bringing liquor into Cantonments should be obliged to produce both their passports and liquor for inspection at the quarters of the Serjeant Major;

I am Sir,

A SOLDIER.

*Dum-Dum. } And a Friend to the Respectability of the Corps,  
May 21, 1822. } to which I have the Honor to belong.*

\* A facetious term for Spirits with the Soldiers.



Saturday, May 25, 1822.

—355—

### Indian News.

*Madras, May 11, 1822.*—We are authorised to contradict the WILLIAM FAIRLIE's departure from Deal on the 8th December, as she only arrived in the Downs on the 9th of that month. She remained there until the 31st December when she endeavoured to beat down Channel, but was obliged to bear up for Cowes—where she anchored on the 1st January, and sailed from thence on the 4th—left the Lizard on the 5th, anchored in Table Bay on the 2d March—and sailed from thence for Madras on the 23d of the same month—having in both passages outstripped the Courts—which left the Mother-bank Portsmouth on the 31st December, and the Cape on the 17th March.

*May 9, 1822.*—His Majesty's 34th Regiment marched out of the Garrison this morning, previous to its relief by His Majesty's 64th to-morrow. This excellent old Regiment maintained its character for discipline and good order by moving out in the steadiest and most soldierlike style, and as a proof of the estimation in which it is held, we subjoin a Garrison Order issued by the Honorable the Governor.

*Extract from the Garrison Orders, dated Fort St. George, May 8, 1822.*

The Honorable the Governor cannot permit His Majesty's 34th Regiment to quit the Garrison without expressing his entire approbation of the discipline and exemplary conduct manifested on all occasions by the Officers, Non-Commissioned Officers, and Soldiers of that Corps ever since its arrival in Fort St. George—now a period of nearly two years; and while His Excellency requests Lieut. Colonel Dickens and the Officers under his command to accept his best thanks for the very satisfactory manner in which they have performed their respective duties, he begs to assure them that his most cordial wishes for their welfare and success will attend them in every situation to which they may be called.

*Execution.*—Yesterday the awful Sentence of the Law was carried into effect on *Michael Hart*, late a Private at H. M. 30th Regiment, pursuant to his sentence for the Murder of a Native at Secunderabad.

The Sheriff reached the Gaol at half-past 5, and found the unfortunate Culpit in earnest prayer, attended by the Rev. Mr. Roy, by whose humane exertions and benevolent attention the Prisoner was awakened to a due sense of his awful situation.—He was conducted to the Scaffold at 6 o'clock, and upon being interrogated whether he had any thing particular to communicate produced a written confession of his guilt—which at his request was read aloud by the Reverend Chaplain—on the conclusion of which the unfortunate man was launched into eternity. He dates his ruin from a too free indulgence in that pernicious liquor Arrack—and in a most solemn manner warned all around him to take warning by his untimely fate. We lay before our Readers his Confession in its original state, and hope that its simple and affecting style will prove a preventative to a repetition of the atrocious act for which he forfeited his life.

*To the Sheriff of Madras.*

The last Speech and Confession of *Michael Hart*, 30th Regiment, who is brought to this untimely end for the murder of a Native man, which crime I now before God and the whole world do acknowledge to be Guilty of—though at the same time the unfortunate sufferer was a man that I never had any dealings with, nor never as much as spoke to him, but I trust in God, for his dear Son, Jesus Christ's sake, to forgive him his sins, as I expect through the intercession of the same Christ, (in a few days) to have my transgressions blotted out, as they are many and of the deepest dye even as deep as scarlet; but the Lord Jesus is able to make them as white as snow, and in Him I put all my trust. O Lord! let me not be confounded.—My dear brother Soldiers in India, it is an unfortunate India to the generality of men in the military line of life—which are exposed to so many dangers through that overwhelming enemy, ARRACK.—O! cursed Arrack: which causes so many brave men to destruction in this country; you will hardly ever see one single case brought before the Civil

Court but there is Arrack mentioned. It was Arrack that ruined me, and brought me into disgrace; I have contracted debts which I was not able to pay, I have robbed, I have defrauded, I have kept that which was not my own, at last I have murdered my fellow-creature and left him bleeding on the plain.

On the fatal board here I stand, with the mortal cord around my neck, and my arms fastened to be launched into eternity. Spectators around, take a warning by me; I am going and bid adieu.—Lord have mercy on my soul.

MICHAEL HART, 30th Regiment.

*Nagpore, May 10, 1822.*—His Majesty's 24th Regiment has just undergone a minute inspection, which occupied the Commander of the Subsidiary Force three days, and he was pleased to express himself well satisfied with the state of the Regiment.—Thermometer 98° to 110°! This is one of the Corps under orders for embarkation to Europe, and it is a remarkable fact to relate, that it has been three successive years *en marche*, and has travelled over more miles in that time than any other King's Regiment in India has done, it is supposed, in ten years.

It is said, that the 24th Regiment will make the detour of Mirzapore and embark at Calcutta, a distance of about 960 miles. Many unhealthy parts of the jungle on that route not being passable without great danger before the end of November, it will be early in April before the Regiment can be ready to embark at Calcutta. Were they to embark at Bombay, that route is safe and passable after the middle of October, and the distance being two-thirds of that to Calcutta, the Regiment might be embarked in January instead of April, a great object to the shipping, expenses, &c. &c.

*Glasgow Frigate.*—The GLASGOW Frigate having been ordered round here some time ago, it may be matter of surprise that she has not yet made her appearance. It is conjectured however that she has proceeded to Trincomalee, where, if we mistake not, orders await her, to tranship part of her treasure into the new ship GANGES.

*Indigo Stations.*—The accounts from the principal Indigo Stations continue favorable: and a very large crop is anticipated. The cuttings will soon begin in the low lands. They however begin to fear too much early rain in Jessore.

*The Weather.*—We are happy to hear from our Up-Country Correspondents that the season has proved generally cool and wholesome, and the Troops remarkably healthy. As here, the weather in the Northern Provinces has been irregular, with variable winds, not regularly hot, cloudy atmosphere and frequent storms. So cool was it last month, that at several places in the Doab, blankets were found not disagreeable at night. In Calcutta, the weather has of late been unpleasantly hot, and notwithstanding the occurrence of a severe North Wester on Wednesday evening, the air is yet nothing cooled. We do not hear, however, that sickness prevails much. The new comers in his Majesty's 38th Regiment have suffered a good deal from Spasmodic affections, but these have, we understand, generally yielded readily to active and early means.

*New Church.*—We are happy to state that a new Church is about to be erected in Fort William. This will be a great accommodation to the Troops. The situation chosen is that of the Cenotaph in the centre of the great square. It is equally accessible from all sides, and what is still better, by shady avenues of trees. The building will contain a thousand persons. We hope soon to present further particulars of this interesting undertaking to our readers. Whilst on this subject, it gives us great satisfaction to state that the New College, the building of which was for some time interrupted by the death of Mr. Jones, is again in progress, under the superintendence of an able and scientific Engineer Officer.

*Agricultural Society.*—A Meeting of the Agricultural Society was held on Wednesday Evening, the 22nd instant, at the House of Mr. LEYCESTER.—BABOO RADHACANT DEB presented to the Society an Agricultural Tabular Survey of the Districts of Sylhet, Rajshye, and Dinagepore.—Beautiful specimens of Barbadoes Cotton were presented by Mr. KYD, who had reared the plants

from seeds received from the MARCHIONESS OF HASTINGS, and originally obtained from the Botanical Garden.—DR. WALLICH assumed charge of the office of Secretary to the Society, for which he was, at its first institution, nominated. The thanks of the Society were voted to the Revd. Dr. CAREY for his zealous, able, and successful exertions, while acting during DR. WALLICH'S absence.—DR. ALEXANDER RUSSELL was admitted to the Society as a Member.—*John Bull.*

**Daring Robbery.**—A few evenings ago, a most daring Robbery was committed on the property of a Subadar, to the extent of nearly Sa. Rs. 6000, in the immediate vicinity of Barrackpore, by an armed Banditti, consisting of more than fifty powerful men. Having forced open the house, and secured their booty, they proceeded to treat the unfortunate sufferer and his wife in the most brutal manner, while one of the party who had previously made himself acquainted with the ornaments worn by the Subadar's daughter, laid violent hold of her and carried her away. The shrieks which she uttered had however the effect of bringing to the spot a neighbouring Chokeedar, who ultimately succeeded in rescuing the unfortunate girl, after she had been plundered of every thing, then in her possession. The Chokeedar previous to his attempt at securing this unfeeling ruffian, informed him in the most explicit manner, that every individual composing the party were personally known to him by name, and it would therefore be more prudent to submit himself quietly, than to urge him (the Chokeedar) to the necessity of using force; on this being said, a number of the party which could not have been at any great distance, rushed forward, as if apprised by some private signal, and stabbed him in six or seven places of the body, by which he expired on the spot. The inhabitants of a neighbouring village have been suspected as accomplices, if not the individual depredators, and our informant further adds, he has since learned, that the principal leader of this infamous gang has been apprehended. We sincerely wish that this may be the case, as it will no doubt put a stop to the further proceedings of a regularly organized band, who have fortunately been detected in their first campaign.—*Hurkaru.*

### Oppression.

So I returned and considered all the Oppressions that are done under the Sun, and behold the Tears of such as were oppressed, and they had no Comforter.—*ECCLIES.*

To the Editor of John Bull.

SIR,

In passing down the Bhágritty a few days since, I was much struck by the reluctance the Fishermen expressed to come alongside my boat; the general answer to the enquiries of my people being, that they had caught no Fish: It appeared to me impossible that they all had toiled for nothing, and I accordingly enquired into the cause of this unwillingness to bring their Fish to what I certainly intended should be a good market; and was told by my Dandies, that it was a common practice of the "Sahib Loge" to seize the Fish from these helpless creatures, and make them no remuneration; and that they apprehension of similar treatment, prevented my receiving a supply.

How much is it to be regretted, Sir, that in these enlightened times, individuals should be found so totally wanting in the common feelings of humanity, as to be capable of despoiling the Labourer of the produce of his toil, and in all probability depriving a large Family of their daily support, in order that he may be supplied with a Fish Breakfast.

On the unmanliness of conduct that would take advantage of helplessness, it is unnecessary to comment; and of the feloniousness of the act I have mentioned, it is sufficient to remark, that hundreds have suffered the penalty of the Law, for crimes of far inferior magnitude.

Should this brief notice add a mite to the cause of humanity and justice, it will accomplish all that is intended by

AN ENGLISHMAN.

### New Bazar.

To the Editor of the Calcutta Journal.

SIR,

Allow me a corner in your Paper to answer some objections made by your Correspondent A. P. S. on the subject of the New Bazar, as proposed by Mr. Lyons.

In justice to that Individual, permit me to state that the plan was suggested to him by many persons now experiencing much inconvenience by the deficiency of the above Establishment; and in having so far acceded to their wishes, it will be evident that the precept "Love thy neighbour as thyself" is as much "alive" in the estimation of Mr. Lyons, as in that of his opposer, A. P. S.

"Allow me to suppose that transformation to have taken place" and I ask A. P. S. where are the Houses that would be "deserted?" For my own part I cannot foresee the consequences so readily apprehended by your alarmed Correspondent, A. P. S., and my humble opinion is that the Inhabitants of Chowringee and its vicinity would greatly benefit by this intended New Bazar. In conclusion (for I fear you will think I am intruding too much on your time,) I should be glad if A. P. S. will oblige me by stating (as he appears to understand these matters), what are the casualties consequent to that most filthy of all places, the Turret Bazar, where so many Inhabitants breathe the exhalations of "live and dead stock, vegetables, &c. &c." I will venture to say that this proposed Bazar will not (if effected) give 1 case to 10 that he may represent; and I am not aware that any bad effects are experienced by the Inhabitants in the immediate vicinity of the Turret Bazar:—if there are, the situation offered for the New Bazar is undoubtedly much more desirable for an Establishment of this kind, both for its healthiness and for public accommodation.—I am, Sir, your

Constant Reader and a Lover of Improvement,

Chowringhee, May 22, 1822.

G. J.

### Shipping Departures.

#### CALCUTTA.

Date	Names of Vessels	Flags	Commanders	Destinations
May 24	Mary Ann Sophia	British	Robert Cornford	Eastward

### Marriages.

On the 25th of March last, at Meeruth, MACARTNEY MOORE, Esq. of the Civil Service, to Miss HENRIETTA HALHED, youngest Daughter of JOHN HALHED, Esq. of Yately House Hants.

At Bombay, on Wednesday the 24th of April, by the Rev. H. JEFFERES, M. A. at Severndroog, J. P. WILLOUGHBY, Esq. of the Civil Service under that Presidency, and second surviving Son of the late Sir C. WILLOUGHBY, Bart. of Baldon House Oxon, to Miss KENNEDY, only Daughter of Lieutenant Colonel KENNEDY, commanding the Southern Konkan.

At St. Thomas's Church, on the 27th of April, by the Rev. H. DAVIE, Captain J. MORGAN of the 12th Regiment Madras N. I. Major of Brigade to the Aurangabad Division of H. H. the Nizam's regular Troops, to Miss SARAH ANN BILLAMORE.

### Births.

At Non Pareil, Bombay, on Sunday the 28th of April, the Lady of the Venerable Archdeacon BARNES, D. D. of a Daughter.

On the 6th instant, between Gazeepore and Benares, Mrs. MARK JONES, of a Daughter.

### Deaths.

At Bombay, on the 28th of April, on board the CHARLOTTE, Mr. LEWIS HOLLETT: he was beloved by all his friends, relations and parents.

At Bombay, on the 29th of April, Master JOHN WM. WATKINS, aged 14 years and 6 months.

At Bombay, on the 2d instant, MARIA ANNE, Wife of Mr. JAMES BLAIR.



